THE since

ISLE OF MAN:

OR,

The Legall Proceeding in Man-shire *against* SINNE.

Wherein, by way of a continued Allegorie, the chiefe Malefactors disturbing *both Church and Common-Wealth, are detected and attached; with their Arraignement and Iudiciall triall,* according to the Lawes of England.

The spirituall use thereof, with an Apologie for the manner of handling, most *necessarie to be first read, for direction in the right use of the Allegory throughout, is added in the end.*

By R.B. *Rector of Batcomb, Somers.*

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...ng since

To

THE RIGHT

Worshipfull, Sr. THOMAS THYNNE, *Knight, and to his religiously-affected Ladie, the Ladie* KATHARINE THYNNE: *All saving graces in the blessed way vnto eternall comforts are vnfainedly wished.*

Right worshipfull,

SInce your departure, and now returne to *Longleate*, (where the poore feele your mercies in set times of releefe and daily almes, and your tenants and common neighbouring Inhabitants good entertainement at the generall time of great house keeping) it was my hap to tra-

den into, and throwout the whole *Iſle of Man*: now its vſuall with trauellers to diſcourſe of their iourneying, and to relate their obſeruations. And therefore let none obiect and ſay vnto mee that of *Perſius*, *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*: For I found good in my paines taking: and *bonum* is *communicatiuum & ſui diffuſiuum*, and ſo *quo communius, eo melius*. In my very entrance, and afterwards euery where I found written that old ancient precept, *Noſce teipſum*. This leſſon I began to take out with diligent obſeruation. And it brought to my minde the Apoſtles charge, *Quiſque exploret ſeipſum*, which I laboured to put in practice, and ſo ſought my ſelfe in my ſelfe; for I remembred

γνῶθι σεαυτόν. *The ſcope of this booke for one to ſee & know himſelfe*

bred that saying long since learned *Orbis quisque sibi, nec te quæsueris extra.* Thus my trauell became very profitable to me; and the variety of sights withall procured delight, and turned my paines into pleasure.

In my trauelling, I came to the County Towne or chiefest Seat there; called *Soule:* where I rested for some time, because it fell out to bee the Assise weeke for al that Iland. Where I specially marked how in al things they proceeded against Malefactors according to the Lawes of England: in this onely lyeth the difference: there is neuer but one Iudge; whereas we haue euer two appointed in euery Circuit, as we haue now in this Westerne, very honoura-

ble and religious Iudges, *quos honoris cauſa, non poſſum non nominare.* Sir *Iohn Walter*, Lord Cheiſe Baron, and Sir *Iohn Denham*, another worthy Baron of the Exchequer, louers of vertue and Iuſtice.

Exo. 1. 18. And indeed, ſuch ought Iudges to be, as was and is this Iudge in *Man.* Hee is a Iudge of *Iethroes* choiſe, *and verax, & Dei timens, & oſor turpis lucri.* He is diuinely giuen, prudent, impartiall, and very quicke (vpon good information) in diſpatch of Cauſes. He was worthily attended, as he ought euer to be with a worthy Sheriffe, with Iuſtices of Peace Knights and Eſquires, Gentlemen of ſingular note and fame in that Countrie. This I heard of them, and it appeared

red by their practise that they all stand for the maintenance of the lawes, they see their Soueraigne well serued, Iustice duely obserued, and iudgement executed accordingly.

They neuer side with any, for they hate faction: Pride & Enuy, two restlesse Make-bates, who for notorious misdemeanour, I saw bound to the good behauiours. So as now there a Cæsar-like spirit, *patitur superiorem*, & a Pompey *suum parem*. They runne all one course, and as true Israelites, *quasi vir vnus*, for publike good. Therefore doe the people liue in peace, the land prospereth, Iustice flourisheth, vertue is exalted, vice suppressed, and the enemies at home and abroad made to feare.

The whole diſcourſe of this excellent order, and carefull proceedings there by me obſerued, from my firſt entrance vnto the end, I am bold here to preſent vnto your worſhips, whom I haue now found diligent Readers of holy Scripture, addicted to priuate prayer, beſides ſet forme for the whole family, to be entertainers of the Preachers of Gods Word, giuing freely to ſuch, Benefices as they hap to be void, not being ſeduced by mens offering large ſummes to procure Aduouſons afore hand, as too many Patrons bee in theſe dayes. Now the Lord God Almighty hearten you on, vnto theſe things more and more, and to euery other good grace, that may liuely de-

demonſtrate to the world the power of ſauing knowledge, in the vſe of Gods abundant earthly bleſſings ſo largely beſtowed vpon you, with which earneſt prayer vnto God for you, and for a bleſſing vpon theſe my endeuours to further the ſame, I humbly take leaue.

Your Worſhips in all

Chriſtian ſeruices.

at command,

RICHARD BERNARD

Batcombe, May 21.

THE AVTHORS

earneſt requeſts.

FIRST, *to the* Worthy Reader, *whoſoeuer, to whom let mee but ſay thus much of this Diſcourſe and allegoricall narration; that in it* ſunt bona, ſunt quædam mediocria, ſunt mala nulla: *Yet if any thing may ſeeme diſtaſtfull, let thy minde be to take it well, as* Cæſars was, *to interpret well the ſeeming offenſiue carriage of one* Accius *the Poet towards him, and thou wilt not bee diſpleuſed. Thy good minde will preuent the taking of an offence, where none is intended to be giuen. In diſcouery, attaching, arraigning, and condemning of ſin, I taxe the Vice, and not any mans perſon: ſo as I may ſay with one,* Hunc

Hunc ſeruare modum noſtri nouere libelli,
Parcere perſonis, dicere de vitijs.

Thou haſt heere towards the end of this diſcourſe, the tryall and iudgement vpon foure notorious Maleſactors. Two of them the very prime Authors of all the open rebellion, or ſecret Conſpiracies, which at any time euer were in that Iland: The other two were the principall Abettours and the chiefeſt Supporters of them. Their names, their natures, and their miſchieuous practices, thou mayſt finde at large in the narration.

Old man.
Madame Heart.

There ſhould haue been, at that Aſſiſes with theſe, the arraignment of certaine ſuſpected Witches: but this was preuented, becauſe the Graund Iury Gentlemē *could not agree to bring in their* Billa vera: *for that they made queſtion of diuers points, whereof they could not be reſolued at that preſent.*

1. *Whether*

What to be considered before men come in with a verdict against supposed witches. See Doctor Cotta his tryall of Witches.

1. *Whether the afflicted did suffer by oneiy some violent diseases in nature, producing strange effects, like practices of Witchcraft; Which for want of a indicious Physitian they could not discerne.*

2. *Whether the afflicted were a counterfeit, as was one* Marwood, *the* Boy of Bylson, *and one* Mary Brosier? *or that he or she having some naturall disease, did make use thereof, and counterfeited the rest, as one* Mainy *did, who was troubled with the* hysterica passiō.

3. *Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the diuell, without the association of a witch, as it hapned to* Iob, *and others in the Euangelists? Or that the afflicted hath a diuell, and is a witch, and hath by his or her own waies brought this euill upon him or her, without the practise of any other Witch?*

4. *Whether they might proceed upon meere presumptions against the*

the ſuſpected, or rather ſtay till they had more certaine & grounded proofes.

5. *Whether they could (none of them being read in any learned Tractates touching the practices of Witches) rightly examine the ſuſpected, to find out a Witch, & ſo to bring him or her deſervedly vnder the power of Authoritie?*

There is now come forth by the leaue of Authoritie, a Guide to Grand-Iury men *in caſes of Witch-craft: my ſuite is that they would be pleaſed to accept of my wel-meaning therein. In which, all theſe points before are fully handled; as alſo,* That there are Witches: who are moſt ſubiect to be made Witches: How they prepare themſelues for the Diuell: How Sathan draweth them to a league, and becommeth familiar with them. That there are good Witches, & the ſignes to know them, That there are bad Witches, and how they practiſe, and what

Requeſt to Grand-Iury men touching my booke of Witches.

The ſumm of that booke

what it is that they can doe, and how many things must concurr in bewitching. What are the signes to know one to be bewitched. That Witches may be detected. What are strong presūptions of a Witch. What are the certaine euidences against such an one. How throughly to examine a Witch: *With many other particulars set forth in 28. distinct Chapters fully, and yet with great breuity. The death of fiue brethren and sisters, lately condemned and executed for Witches, one more yet remaining, formerly brought before a Iudge, and now in danger to be questioned againe, hath mooued mee to take this paine; not to preuent Iustice, nor to hinder legall proceedings; but that I may not be mistaken nor wronged, as I was once, and more should haue beene, had not the wisdome and goodnesse of so reuerend a Iudge accepted graciously of my vpright Apologie against vaine Accusers.*

Iudge *Denham.*

I made a Petition then to my Lord the Iudge, to the Worthy, *then* M. Sheriffe, *and to all the Worshipfull of the Bench then present, which I am bold to renew againe more publikely, & that now this third time, because it pleased that reuerend Iudge so well to like thereof, and to second it, and is wished of many to finde some good effect at the length.*

Sir Robert Philips.

The state of poore prisoners is well knowne, and how their soules safety is neglected: and yet our Sauiour gaue such a testimony to a penitent theefe, as he neuer gaue to any mortall man else; for he told him that hee should bee that day with him in Paradise.

Request to the Iudges the Sheriff & Iustices for spirituall food to poore prisoners.

How blessed a worke would it be to haue maintenance raised for a learned, godly and graue Diuine, that might attend to instruct them daily; Twelue pence a quarter, of one Parish with another in our Countie, would encourage some compassionate holy man thereunto

vnto: And what is this? Not a mite out of euerie mans purse to saue soules.

The benefit of setting prisoners on worke.

If with this instruction there should be meanes to set them also on worke, they might get somewhat for food, for raiment. They might so preuent the miserable fruits of sloth; their mindes would be imployed, their bodies be preserued in health, and not pine away, and be consumed with vermine. Yea, enforced-labour there, would terrifie loose vagrants, lazie wanderers; and the idle route, from turning theeues, more then either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heauenly meanes of instruction, and bodily labour, become, through Gods mercie, more profitable members in the Commō-Weale afterwards: whereas now they become twice more the children of Belial, then they were before.

Oh, let me be bold earnestly to be-

beseech you, and in all humility to craue your mercifull and tender bowels of compassiō towards them.

And first of you (right Honourable my Lords the Iudges) who sit as Gods among men to giue iudgement vpon this so wretched, and so miserable a generation of mankind: that if they die, they may be more readie with all patience and submission of spirit, to receiue their iust reward, and your doome of death vpon them: or, if they be acquitted, and so liue, they may learne afterwards to liue the life of good Christians & so make a good vse of their deliuerance. And would not this reioyce your hearts, to forward such a worke, when your Lordships do know that the blessed Angels doe reioyce at the conuersion of sinners?

Sir Iohn Walter Lord chiefe Baron.

Sir Iohn Denham.

Next of you (Worthy Master Sheriffe) vnder whose wisedome, religious affection, tender mercies, and powerfull habilities, the Prison, and the Prisoners bee for

Master Symmes.

for the time present Shall not this worke set forward by you be vnto you an euerlasting remembrance?

Then of all you (Right worshipfull the worthy Iustices of our Country) by whose authority these offenders are sent vnto prison. Oh that it might not displease you, to heare mee calling vpon you by name, who, I hope, are well minded to such a blessed and charitable worke.

Yee deseruedly Honoured Knights, Sir George Speake, *Sir* Iohn Stowell, *Sir* Francis Popham, *Sir* Henry Barkely, *Sir* Iohn Windham, *Sir* Iohn Horner, *Sir* Edward Rodney, *& Sir* Robert George, *And may I not here also name the worthily esteemed of their Country, though not at this present in Commission with you, Sir* Ralph Hopton, *Sir* Robert Philips, *Sir* Charles Barkely *and Sir* Edward Barkely? *All to be graciously pleased to commiserate their lamentable case, and to*

help

helpe forward this worke of piety and pittie towards prisoners?

O yee other worthies of your Country no lesse generously affected, Iohn Powlet, Robert Hopton, Edward Rogers, George Lutterell, Iohn May, Francis Baber, Robert Cuffe, Thomas Bretton, Iohn Coales, William Francis, Rice Dauys, Thomas Windhã, Iohn Hartingtõ, Iohn. Harbin, William Capel, *and* Anthony Stocker, *Esquiers, let the bowels of compassion compasse you about, that you may effect this so good a deed, and be honoured for euer in bringing to passe so rare a charitie.*

If I mistake your places, I pray you pardon me

The worke surely would blesse you all. Alas, the Prison now is a very picture of Hell, and (more is the pitty) as the case now stands is no lesse then a preparatiue thereto, for want of daily Instruction. It would be, by a faithfull ministry and bodily imployment of them, a house of correction with instruction

on

on, and so happily the way of life. Then might charitie quicken vp iustice to send offendors obstinately persisting in euill, and abusing their libertie, vnto prison, in good hope of their reformation. The losse of their corporall libertie, might through Gods mercie, then gaine them spirituall freedome: Health by labour would bee preserued, and their soules by wholesome instruction saued.

The Father of our Lord Iesus Christ, perswade your well disposed hearts, to such an vnbegun worke among so many deeds verie famous in this renowned Nation. The spirit of the Lord God of Heauen and Earth rest vpon you, to cause you to affect this, and in time to effect the same, by stirring vp the Country, and by your owne mercies in your life times, you giuing, and at your death bequeathing something thereunto. Euen so be it, & the Lord God Almightie be with you all herein, Amen.

My

My ſuit is to euery Keeper of a priſon, if they be no kinne to Maſter Newman, *the Gaoler in this diſcourſe, that yet they would take acquaintance of him, and become better knowne to him. That their priſoners may by their vertues and religious care, be better diſpoſed.*

Requeſts to the keepers of priſons.

My requeſt to poore priſoners is, to redeeme their time ill ſpent; to call to God for mercie and pardon: and to mooue them hereunto, let them in ſerious meditation put themſelues in mind of theſe things.

Requeſt to the poore priſoners.

1. *That their libertie abuſed God hath by the hand of authoritie taken from them, as vnworthy to liue freely in a Common Wealth.*
2. *That as they neglected and deſpiſed ſpirituall meanes of ſaluation, they are now deprined thereof.*
3. *That as before they delighted onely with wicked companie, now are they ſhut vp one with another together.*
4. *That their ragges are enſignes to them of their ragged conditions.*
5. *That their filth and vermin*

Meditatiõs for them while they lie in Gaole

vermine telleth them of their filthy conuersation, and their many sinnes and corruptions. 6. That their want of foode is a punishment for such of them, as haue abused Gods blessings to gluttonie, drunkennesse, and the fruites thereof, wantonnesse, and filthy vncleannesse. 7. That their prison is as it were a picture of hell, to minde them of their end, whether they are going, if they do not amend. 8. That their expecting of the assises, is an instruction to looke for Iesus, the Iudge of all the world. 9. That their chaines, fetters, and bolts, teach them to consider the nature of their sinnes, which hold them bound to answer at the Barre of Gods Iustice. 10. That their desire of life by a Psalme of mercy should moouе them to desire eternall life, through the mercies of God in Iesus Christ, who will be gracious to euery true beleeuing penitent: which graces (poore prisoners) God send you: and feare onely to dye eternally.

Before

Before I end I haue a ſuit to all that profeſſe the Law, that if in this Allegorie, fetched from ſuch termes as bee better knowne to them, than to my ſelfe, I doe miſtake, they would be pleaſed to paſſe ouer that, and make vſe with me of the ſpirituall ſenſe, which is the drift of my labour herein. And ſo at the length, I take leaue, with my prayer to God for the peace of Ieruſalem, and for a proſperous ſucceſſe to all that loue the Iſrael of God, with our Countries glory and ſafetie, Amen.

Requeſt to profeſſors of the Law

THE

THE ISLE of MAN,

OR,

The Legall proceedings in Man-ſhire.

LAMENT. 3. 40.
Let vs ſearch and try our wayes.

THE lamenting Prophet IEREMIE in his dayes full of lamentation and mourning, ſeeing and alſo partaking with others of thoſe miſeries, which befel the ſtate of the Iewes, iuſtly procured at Gods hands for their ſins,

doth here giue them aduice what was beſt to be done, that in this their diſtreſſe God might ſhew them mercy? and that was to repent and turne vnto the Lord, to ẏ effecting whereof, he counſelleth them two things laid downe in my Text. 1. To ſearch out ſin, 2. and to put it to triall.

In the handling whereof, I will proceed as here we do againſt a lewd and wicked Malefactor, legally, according to the Lawes of this Realme.

A ſearch to be made for ſinne.

The firſt part of my Text is to *ſearch*: wee know that when one hath offended the lawes, hath committed any fellony, murther, treaſon, or done any outrage, for which he is to be apprehended, hee preſently flying and hiding himſelfe, is purſued, & ſought after

after; diligent search is made to attach him.

The Malefactor here which doth so much harme on euery one, euery where without ceasing, is *sinne*. This is a *notable theefe* and *Robber*, daring to set vpon any. He robbeth God of his honour, and man of Gods fauour. This *theefe* stole from *Angels* their excellency of glory, from our first parents their innocency. This is he that robbeth vs of our graces, the spirituall money which wee haue in the purses of our heart, to helpe vs in our iourney to heauen. This *Villaine* bereaueth vs of our goods, driueth away our cattell, spoileth vs of euery temporall blessing, of our health, our peace, our liberty, and plenty. He it is that vtter-

Sin is the great malefactor.

Sinne robs vs.

ly vndoeth vs, and maketh our estate miserable, that we cannot thriue in any thing, Body or Soule.

Sinne doth kill if it be not killed.

This is a *Murthering Theefe*, whereſoeuer be breaketh in, by day or by night, there will he either kil or be killed; Man and ſin cannot both liue together. Moſt bloudily cruell he is, for he will ſpare none. He ſlayeth the hoarie head, and killeth the tender Mother with the new-borne Babe, He regardeth no perſon, no ſex, no age, of ſo murderous a diſpoſition is he, and ſo inhumanely barbarous.

Sin is ſtrong

He is a very *ſtrong Theefe*, no humane power can ſubdue him; he taketh man and bindeth him: for *Iniquitie taketh the wicked, and holdeth him with the cords of his owne ſins*;

Pro. 5. 22.

sins. He will beare rule where he commeth, all must obey him. Hee will command the *Reason*, reigne ouer the *will*, and swagger ouer the *Affections*, and leade captiue the whole man, and make him seruiceable to his lusts; yea, & make him spend his whole estate to maintaine him in his lustfull humours; whether it be in Pride, or Drunkennesse, or Gluttony, or Idlenesse, or Whoredome, or whatsoeuer else it is; hee both must and will haue maintenance, else will he set all on fire: for *Wickednesse burneth as fire.* Rom. 7. 23. Isa. 9. 18.

This is an *vngratefull and mischieuous Theefe*: for let any entertaine him & fauor him, he will work their ouerthrow. Yea, so *vile a Villaine* is hee, that the more any make of him, *Sinne doth him the most hurt that most loueth it.*

him, the worse he is to them: for, *he with-holds all good from them, he procureth mischieses to light vpon thē.* He keepeth out Grace from hauing any entertainement. He smothereth *Conscience* for speaking; hardneth the *Heart* for feeling; blindeth the *Iudgment* from discerning, stoppeth the *Eare* from hearing, any good counsell; lameth the feet from walking in Gods paths; benummeth the *Hands* from doing duties of Charitie, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this onely; but he worketh Enmitie betwixt his *Fauorite* and his best *friend*, euē betweeu God and his owne Conscience. And to make vp the height of his mischiefe: the more to strengthen

Ier. 5.25. Ier. 4.18.

The euill which sinne doth.

strengthen himselfe against his foolish and vnhappie friend, he, at vnawares to him letteth in, and that into the best roome, (euen the heart) his great and most deadly enemie the *diuell*.

Thus Couetousnesse did let him into *Iudas* heart, and set him on worke to betray Christ. Flattery let him into the hearts of the false Prophets, to deceiue *Ahab*. Carelesnesse lets him, in to hinder the fruit of the Word. Losse of Gods graces lets him in, and seuen worse with him, to ruine a man vtterly. Hypocriticall vain-glory, and Couetousnesse did let him into the hearts of *Ananias* and *Saphyra*: for vaine-glory made them sell all, to make a shew to be like *Barnabas*: but Co-

Mat. 6. 14, 15.

1. Kin. 22.

Mat. 13.
Mat. 12.

Act. 5, 10.

uetousnes with vnbeleefe aduised them to withhold some of the money, least they should happen to want: but how to doe this, and keepe their credit they knew not; therefore *Hypocrisie*, *Vaineglory*, *Couetousnesse*, and *Vnbeleefe* called in Satan, to heare his counsel; who taught them to lie vnto the Holy Ghost, but to the death of them both. Thus we see, what an vngratefull Villaine sin is to his best friends.

Sinne is very subtill Heb. 3 13.

Lastly, this Theefe is a *pestilent subtile Theefe*. Sin is deceitfull; it beguiled *Adam*, *Dauid*, and *Salomon*: Yea S. *Paul*, one once rapt vp into the third Heauen, doth acknowledge that it *deceiued him*. And whom hath it not deceiued? Hee is therefore carefully

Rom. 7. 11

carefully to bee auoided and taken heed of: and this robbing, murthering, strong, vngratefull, mischieuous and subtile theefe diligently to be sought out.

But before *Search* can bee made, a *Watch* must be set to espy him out, that he may be attached.

A watch set to espie out sinne.

The Watch-man appointed for this purpose, is *Godly-iealousie*, who hath euer an holy suspition of a mans owne wayes, lest in any thing at any time he should mis-behaue himselfe.

The watch-man is one.

This vigilant *Watchman* hath with him two *Assistants* euer to accompany him; the one is *Loue-good*, a zealous fellow for God and good duties: the other is *Hate ill*, an angry and waspish fellow,

Assistants are two.

and of a fierce countenance against sinne.

These three euer keepe together, so as sinne cannot so cunningly enter, but they can as quickly espie him, and as speedily pursue him, and put him to flight.

The Towne watched. The place where these are set Watchmen, is called *Soules-towne*, a towne of great resort, a thorowfare, neuer without Trauellers, ill-motions, day and night; and the *Trauellers.* Posts, which are Sathans suggestions, euer and anon passe thorow, and many *Posts.* at the Common Inne, the *Heart*, take vp their lodgings. *The Inne.*

This Towne is very spacious and large, for besides many *Back-sides By-lanes*, and *Out-corners*, these are foure great streets: *Sense-street*; *Towne large.* *Streets are foure.*

Thought-street, Word-street & Deed-street; in some of which this lewd Companion sinne, and his Cope-mates will bee found wandering.

When the *Watch* is set, they haue a *Charge* giuen them, by one in authority, which is this; *Keepe thy soule diligently*: and withall they haue a watchfull eye to the Inne and to *take heed least at any time there be an heart of infidelitie to depart from the liuing God*: commanding also the watchmen *to exhort one another daily, least their hearts be hardened with the deceitfulnesse of sinne*.

Charge giuen to the Watchmen Deut. 4. 9 Pro. 4. 23.

Heb. 3. 12, 13.

These Watch-men haue also a *Watch-word* giuen them, euen a word of *preuenting grace*; saying to them, *this is the Way, walke in it, when they are turning to the right hand*

A watch-word.

Isa. 30. 21.

hand, or to the left.

To this Watch-word *Godly-Iealousie* with his Associates do willingly attend, keeping carefully the watch, so as the theefe is descried, and presently they make Hue and Cry after him.

The Hue and Cry.

Thus *Hue* and *Cry* is written by the *Bible-clarke*, and containeth infalliable markes to discouer sinne, whereby it may be certainely knowne; and they are these:

Eleuen wayes how to know sin.

1. By the *Law of the tenne Commandements*: for by it commeth the knowledge of sinne; for euery failing in that which is commanded, and euery thought word and deed against that which is forbidden, is sinne.

Rom. 3. 20. 7. 8. 1. Ioh. 3. 4.

2. By euery *exhortation to vertue, and euery dehortation from*

from vice: being appendices to the Commandements, shewing what wee ought to doe, and what ought to be shunned and auoided of vs.

3. By *euery Threatning* which is the word of Gods displeasure for *Sinne*. Isa.1,11. 18.3.14. & 5.20.

4. By *punishment inflicted*, which is certainly Gods hand for sinne; for were he not prouoked by sinne, he would not afflict vs. Acts.5.5. & 13.11. Ie.25.8. Lam.3.33

5. By the *humble confession* of such as haue acknowledged their sins in particular, Iosh.7 20 Psal.15. 5,14. 1 Sam.12. 19.

6. By *plaine accusations*, laying sinnes to mens charge, *Isa.*59.3.&c. Mat.27.4 1.Tim.1. 13.

7. By *reproues* and checks for sinne, 2.*Chro.*19.2. 1 Cor.15. 9. 2 Chron. 19.2.

8. By Places *numbring vp sins* by name in sundry Scriptures, *Rom.* 1.29,30,31.32. 1 Sam.2. 19.

1.*Tim.*

1. *Tim.* 1,9,10. 2. *Tim.* 3, *&c.* 1. *Cor.* 5. 11. *Gal.* 5. 19, 20, 21. *Rom.* 21. 8. *Pro.* 11. 1. *Mich.* 6. 11.

9. By the *description of sin*, shewing what it is, as in 1. *Ioh.* 3. 4. *&* 5. 17. *Rom.* 14. 23. *Prou.* 21. 4. *&* 24. 9. *&* 1. 21.

10. By the *description of godly men negatiuely*, by such things as they ought to auoid, as in *Psal.* 1. 1. *&* 15. 3. 5. *&* 24. 4. *Ezek.* 18. 68. *Isa.* 33. 15. *Psal.* 101. 3. *&* 164.

Lastly, by the *description of wicked men*, by their bad qualities and conditions, *Psa.* 10, 2. 11. *&* 12. 2 4. *&* 57. 21.

Who carrieth the Hue and Cry.

The Hue and Cry thus set out, it is carried by the *Spirit of supplication*, crying mightily to the Lord for grace and mercy to helpe in time of need, as *Dauid* did: who saw sinne before him, and then made

made the Hue and Cry, saying: *Haue mercy vpon me, O Lord, according to thy louing kindnes, according to the multitude of thy mercie doe away all mine offences.* Psa. 51. 1.

This Hue and Cry, must not be let slip at any hand, but be carried along in the pursuite, lest in following of sin, men bee deceiued, and solid Vertues bee attached in stead of Vices! For this wee must know, as Vices haue not a few friends (as after shalbe shewed), so Vertues haue many enemies ready to informe against them, that they may bee pursued after as Malefactors, that sinne in the meane while may seeke shelter and escape: and the enemies are these:

Vertues enemies.

1. Outside, and his description.

1. One Mr. *Out-side*, in the inside

inside a carnall Securitan, a fellow that will come to his Church, keepe his Sundayes and Holydayes: But yet in the Congregation while he sitteth among others, sometimes he is nodding, & somtimes fast asleepe; and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectuall power of the Word; and being out of the Church, hee is presently vpon his worldly businesse.

What he is an enemy to.

This fellow cannot abide any after-meditation, or Christian Conference with others of that which he hath heard; and if he espie any meeting together for this purpose, then hee maketh information against them, and is ready to send the Hue and Cry

Cry, as against priuy Schismaticall conuenticling, and vnlawfull meeting. This is a vulgar *Ignoramus*, & a blockish Aduersarie.

2. The second is, *Sir worldly-wise*, a very foole to God, a selfe conceited earth-worme, whose wisedome is from below, and therefore *sensuall, earthly*, and *diuelliſh*, who proudly with much disdaine, condemneth and contemneth the wisdome which is from aboue, pure and peaceable, sincere and charitable; and is ready to send the Hue and Cry after it, as after foolish and doting Simplicitie.

2. *Wicked worldly-wise described.*

Iam 3. 15

What he is an enemy to.

3. The third is, *Sir Lukwarm*: this fellow is a temporizing time-seruer, *Iack* on both sides, he is all in the praise of moderation

3. *Luke-warme, his description.*

What he is an enemie to

moderation and discretion, one very indifferent between this & that: he cannot endure feruent zeale, but would haue Hue & Cry sent against it as a fiery mad brain'd rashnesse.

4 Plausible Ciuill, his discription.

4. The Fourth is, Sir *Plausible-Ciuill*, a fashionable fellow, framed to a commendable outward behauiour for ciuility, but in matter of Religion hee hath no more, but what he hath by common education, custome, and example of other. To the life of Religion he is a stranger: strict seruing of God, and a more narrow search of our wayes, he holds to be fooliſh scrupulosity, and is desirous to haue the Hue and Cry sent out against it, as against phantasticall precisenesse.

What he is an enemy to.

5. Machiauell his description.

5. The Fift is, Master *Machiauell*,

chiauell, a mischieuous Companion: all for policy, little for piety, and then in pretence onely: He is a very *Iehu*, zealous against *Baal*, to root out *Ahabs* posterity, for the more sure setling of the Kingdome to him and his: but in state Idolatry, a very *Ieroboam*, to keep the kingdome from being re-united to *Iudah*. He cannot suffer gainefull abuses to be reformed: but if any attempt any such thing, he accuseth them for factious turbulent spirits, and so would he haue the *Hue* and *Cry* made against their endeauours as against some Puritanicall tricke.

What he is an enemy to.

6. The sixt is one *Libertine*: this licentious fellow hath a Chiuerell conscience, caring for nothing but how to passe on

6 Libertinehis description.

What he is an enemy to.

on along his life in pleasurable contentments. *Religion* by him is held to bee but a deuised Policy to keepe men in awe of a Deity; and therefore when he seeth *Religion* to be made conscience of, he presently causeth Hue and Cry to bee made against it as against Hypocrisie. This prophane enemy laugheth at, & mocketh at Christianity.

7 Scrupulosity his description.

7. The seuenth is, *Scrupulosity*: this is an vnsociable and a snappish fellow, hee maketh sinnes to himselfe more than the Law condemneth, and liueth vpon fault-finding. *Weaker Apprehension* is his *Father*, and *Mis-vnderstanding* his *Mother*, and an *Vncharitable* heart his *Nurse*. The vse of Christiã liberty, if it be more in his conceit thã he pleaseth

What he is an enemy to.

to

to like well of, then would he haue the Hue and Cry sent against it as against *carnall security*. This is a rigid and censorious Aduersary.

8. The eight is the *Babling Babylonian*: this is a doating companion, & superstitiously fooliſh: he boasteth of *Antiquity*, though his wayes be *Nouelty*: yet he will haue it the *Old Religion*, and if any forsake it as Idolatry, those he condemneth for *Schismaticks*, and labours to haue the *Hue* and *Cry* sent out against all Reformation in Christian *Churches* as against *Heresie*. This is a bloudy *Antichristian* Aduersary.

8. Babilonian his description.

Whom he is an enemy to.

These are the principall Informers (for I passe by petty companions) which endeuour to misleade the pursuer of

of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to haue sin set out by marks infallible in the Hue and Cry: else this subtill Villaine sinne will craftily beguile the pursuer, and will escape either by the shifts which hee can make to deceiue him, or by his many friends he hath to keepe him from being apprehended.

Shifts by which sinne escapes are principally two.

The shifts which commonly a theefe maketh to escape in his flying away, are two:

1. By a shew of Vertue.

1. Is his *Counterfeiting the habit of an honest man:* so sinne craftily putteth vpon himself the shew of Vertue, as *Iehu* did piety, for the getting of a Kingdome, and establishing of it to himselfe: whose sinne was couered with a preten-

ded

ded and hypocriticall zeale for the Lord. *Ananias* and *Saphyra* made ſhew of liberality like that of *Barnabas*, not diſcernable till *Peter* diſcouered it. For as Sathan can transforme himſelfe into an Angel of light, and his Apoſtles into the Apoſtles of Chriſt: ſo can ſinne, the ſeed of Sathan, put vpon it ſelfe the counterfeit of vertue. 2. Cor. 11. 13. 14.

2. A theefe will alter his name, and by aſſuming the name of an honeſt man oftentimes eſcape away; and after this manner alſo eſcapeth ſinne, Vice getting vpon it the name of vertue. And ſo *Drunkenneſſe* eſcapeth vnder the name of *good felowſhip*; *Couetouſneſſe* vnder the name of *good husbandry*; *Filthy Ribaldry*, vnder the name of

2. *By the name of Vertue put vpon Vices.*

What Vices get the name of Vertues.

of *Merriment*; *Pride of apparel*, vnder the name of *Decency* and *Handsomenesse*; *bloudy Reuenge* for wrongs offered, escaped vnder the name of *Valour*; *Foolish wastfulnesse*, vnder the name of a *frank*, *and liberall disposition*; *Superstition* vnder the name of *Deuotion* of Fore. Fathers and the old Religion, *Remisnesse* in punishing, vnder the name of *Gentlenesse*; *Flattery*, vnder the name of *Vnoffensiuenesse*; *Luke-warmenesse* in Religion, vnder the praise of *Discretion*; and many such like foule Vices, do thus deceitfully hide themselues, and so escape vnattached.

If by these his shifts he cannot escape *Godly iealousie*, that constant pursuer, then will he seeke to be holpen by his kindred

dared and friends: for sin hath many, who will either so *defend* him, or *excuse* him, or *deny* him, or *hide* him, or *make him so little in fault*, as will almost perswade *Godly-iealousie*, that it is euen needlesse so eagerly to pursue after him.

Friends of sin, and how they shew it

1. *Ignorance how a friend to sin.*

1. The first of these is his *Grandsire-ignorance*; for he knowes no sinne, he cannot reade the *Hue* and *Cry*: hee breedeth sinne, and bringeth him vp, and maketh no conscience of it: if sinne get into his house, he holds himselfe safe enough.

2. *Error, how a friend to sin*

2. The second, his brother *Error*, the sons of Ignorance; this fellow mistaketh all and misconstrueth the whole *Hue* and *Crie*, and can finde no fault with sinne, and so endeuoureth

uoureth to send the pursuer another way.

3. Opinions, how a friend to sinne.

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no? And will endeuour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may preuent certaine dangers are disputed, *Pro & Con*, as men say, The sinne of vsury by many is brought vnder Opinion, as lawfull some way.

So the sinne of Idolatry, to goe and heare a Masse without inward reuerence, as it was disputed in Queene *Maries* daies to preuent the eminent danger of death then; Many sinnes euident enough

are

are made disputable if they yeeld profit, or be delightsome to the flesh, or such as may helpe to keepe a mans person or state in safetie; for all these *Opinion* will be a Proctor.

4. The fourth is, one Master *Subtiletie*, his wit being attended on by little conscience of the truth. This man commeth with his distinctions to cleare an Act from sin; thus with his *latria & doulia*, he will haue Idolatry no Idolatry; so with his biting and not biting, and lending to the rich vpon Vse, but not to a needy brother, damned Vsury must be no sin. This *Subtility* of wit with a chiuerell conscience, maketh foule sinnes to passe along as no sinnes.

4. Subtilty, how a friend to sin.

5. Custome, how a friend to sinne. Mat. 27, 18. 16. 22. 26. Ioh. 18. 39. 40.

5. The fift is called *Custome*; this old Syre patronizeth many vaine and sinfull practises. By this the Iewes held it no sinne in them to demand, and in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

6. Fore-fathers, Ioh. 4. 10.

6. The sixt is a Popish fellow called *Forefathers*: he aduanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans iustified their false worship.

7. Power, how a friend to sinne.

7. The seuenth is one Sir *Power*; he maketh euer that warrantable, which Law establisheth, ordaineth and decreeth. Great and capitall sinnes in the Romish Synagogue are thus countenanced. 8. The

8. The eight is Sir *Sampler*, who produceth for patternes great mens and learned mens exãples, as if they could not doe amisse: but whatsoeuer they doe or say, it must be good and lawfull, and therefore imitable without sinne.

8. Sampler how a frie[nd] to sin.

Ier. 44. 17.

9. The ninth is Sir *Mostdoe*, who maintaineth sinne from a generall practise, because multitudes doe it here, and there, and euery where; and therefore no sinne to doe such a thing, which almost all, or the greatest part doe.

9. Mostdoe, how a friend to sin.

10. The tenth is one Sir *Silly*, one made all of good meaning who will qualifie the fact by thinking no harme, or intending weil. Thus would *Saul* haue iustified his rebellion, and *Abimelech* excused his taking of

10. Silly, how a frie[nd] to sin.

1. Sam. 15. 15.

Gen. 20. 5.

Abrahams wife. And thus vaine persons excuse their wanton communication, lasciuious songs, foolish iestings, and such like, saying, they meane no harme, they onely make themselues merry. Thus Sir *Silly* is he that maketh simple soules pleade good meaning for all their foolish superstitions, blinde deuotions, and licentious merriments.

11. *Vaine hope, how a friend to sin*

Gen. 3. & 4

The eleuenth is *Vaine Hope*: this teacheth to put off the fault to some other, as *Adam* to *Euah*, and *Euah* to the Serpent, and to deny the fact, as *Cain* did, euen to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mercy.

The

The twelfth is the Lord *Presumption*: he feareth not iudgment, he blesseth himselfe in his euill waies, he maketh a couenant with Death, and a league with Hell, and suffers sinne to be his daily gueſt, and will let the *Hue* and *Cry* passe along without any feare of perill, as nothing at all concerning him.

12. *Presumption, how a friend to sin*

Deut. 29.

Isa. 28. 15. 16.

The thirteenth is Sir *Wilfull*, hating to be reformed: this is an obstinate friend for sin, who will willfully defend it, and be careleſse of all reproofes. This fellow in contempt will tread downe the *Hue* and *Cry* vnder his feet, and maintaine sinne.

13. *Wilfull how a friend to sin.*

The fourteenth is Sir *Saint-like*, which vnder the shew & shadow of Piety, and pretended honesty, will couer much

14 *Saint-like, how a friend to sin*

iniquity, & hide it for a time, that it be not taken by the pursuer with the *Hue* and *Cry*; such were the Hypocriticall Scribes and Phariſes.

God'y iealouſie will not be deceiued by theſe.

Theſe great ones, and many other moe, are the friends of this theefe and Rebell: but yet for all theſe Fauorites, *Godly-iealouſie* eſpies him out, and his harbour, and preſently goeth to a Iuſtice of Peace to procure a warrant for the Conſtable to attach him, and all his companions with him.

Lord chiefe Iuſtice.

The Iuſtice is not one of a meane ranke, or any petty Iuſtice, but the very *Lord chiefe Iuſtice* of Heauen and earth, the Lord Ieſus: for it is he that can giue the warrant to attach ſinne, no other warrant will ſinne obey.

The

The Warrant is the Power of Gods Word. The Forme of which Warrant is, (as you see in my text) to search out and attach sin with all his Associates, and to bring him and them before Authority, to answer to such things as shall be obiected against them, in his Maiestie the king of Heauens behalfe.

Warrant, and the forme ther-of.

The procuring of this Warrant, is by going vnto, and conferring with some of the *Lord Chiefe Iustices Secretaries*, the Writers of holy Scriptures, setting downe this charge, as *Ieremie* doth here, *to search and try our wayes.*

Secretaries to the Lord chiefe Iustice.

This Warrant procured, *Godly-ielousie* taketh and carrieth to an Officer which hath Authority to make search and attach sin.

The Officer to attach sin, is Vnderstäding

This Officer, without which sin neither can, nor indeed will bee attached, is *Vnderstanding*, who knoweth what sinne is.

Vnderstanding foure-fold.

Now as there be foure sorts of Officers which may attach Felons by warrant, *The Deputy-constable, the Tything-man, the Petty Constable*, and the *Head Constable*: so is the spirituall Officer foure fold.

1. Deputy Constable.

1. The *Deputy-constable* is commonly some Neighbour, intreated to performe the office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where he dwels, may doe, for all him, what they list.

This *Deputy-Constable* in this spirituall *Township*, is the

the *Vnderstanding darkened*, the sonne of Ignorance, and grand-child of *Blindnesse of heart*: this is a blind Constable, and hath neuer an eye to see with.

Vnderstanding darkened. Eph 4.18. 1.Ioh.2.11

This suffers all disorder in the whole man or *Soule-Towne-ship*. Here be such as be alienated from the life of God, past feeling, giuen ouer to wórke all vncleannes with greedines. All the affections are quite out of order, and no care taken for their reformation: for this foolish fellow imployeth himselfe about his grounds, cattell, sheepe and oxen, about buying and selling; as for the estate of his soule, he is to it a very stranger: He knowes the price of corne, oxen, and sheepe; but what is the excellencie

Ephes. 4. 18.19. *The euils vnder it committed.*

excellency of Vertue, what the euill of Vice, what the price of his soule, he neither knowes nor cares to know.

Tithing-mã

2. The *Tithingman*, which commonly is a meane fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformatiõ where he hath his dwelling. If any amendment be sought, it is onely for some notorious shamefull misdemeanours, and he must be much called vpon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Grosse vnderstanding, and the euill thereof. 2. Pet. 1. 9

This Tything-man is *Grosse-vnderstanding*, like one purblinde, who cannot see a farre off, but onely grosse transgressions forbidden in the Law

Law, according to the ſound of the bare letter onely; as theft, murther, adultery, and ſo forth. The ſpirituall meaning and large extent of the Commandement, he is wholy ignorant of. This purblind Tything-man ſuffers a number of diſorders in his townes-ſhip, and muſt be much vrged to ſee very groſſe & foule miſdemeanours; elſe will he not ſeeke to reforme them.

3. The *Petty-Conſtable*, which is ſome ciuill honeſt man of the Pariſh, and perhaps hath ſome Countrey learning, but yet is an one-eyed fellow, half-ſighted, and ſo paſſeth by many faults. 3. *Petty-Conſtable.*

This Petty Conſtable is the *Vnderſtanding ſomewhat cleared*: he hath an inſight into the Morall Law, who by *Vnderſtanding ſomewhat cleared.*

ciuill

ciuill education, some art and learning, and an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospel Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common Law, which is the Law Morall, neither in the Statute Law, the Law of the Gospell, or Law of Liberty, is he any professed *Student*. He is no *Innes of Court* man, neuer brought vp in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profession.

A meere Ciuil honest man, who and what a one.

As he is no Student in these, so he is no practitioner, but onely aimeth at ciuill behauiour, common honesty, and

and careth to be held only a Christian at large, and to professe the Religion of the present State, without any more curious endeauor to proceed further to find out the power of Religion.

What hee only lookes vnto.

Therfore where this kind of vnderstanding dwelleth, there care is had only to see to disorders against ciuill honestie and common Morall duties, and against courses apparantly dangerous to his owtward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-sighted Constable, a superficiall fellow in diuine truth, aimeth at no more.

What sins he regards not.

The sinnes immediately against God, and against his Gospel, as vnbeleefe, impatience,

ence; pride, disdaine, enuy at other mens gifts, presumption of Gods mercy, abuse of his fauours, and many such he taketh no notice of but permitteth them to liue where he hath to doe, without controll.

4. Chief-Constable.

4. The *Head or Chiefe Constable* is a man of right and good vnderstanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for he is studious in both lawes & a good practitioner therein.

Illuminated vnderstanding, and the excellency thereof.

This Chiefe Constable is *illuminated vnderstanding*: this is one, that hath both his eyes to see with, of nature and of grace, he is well read, both in the Common Law, the Law Morall, and the Statute-Law,

Law, the law of liberty, the Gospell of Christ, he hath beene a long Practitioner in both, and is called the *spirituall man*, who can discerne and iudge of all things. 1. Cor 2.

The place of his common abode and dwelling, is in *Regeneratiõ*, a very healthful, comfortable and commodious habitation. He is no straggler; but loueth to keepe home, and to looke to his office. *His habitation is Regeneration.*

He hath an excellent Family; his Wife is called *Grace*; his two sonnes, *Will* and *Obedience*; his three daughters, *Faith*, *Hope* and *Charitie*; his two seruants, *Humilitie* and *Selfe-deniall*; and his two maides, *Temperance* for his summer-house of prosperity, and *Patience* for his Winter-house *His Family*

The good he doth.

house of Aduersitie.

This *chiefe Constable*, where he dwels, keepeth very good order, he suffereth not the Rebell sin to rule and swagger in the Towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *Dauid*, or pride of heart, as once in *Hezekiah*, or Enuy, as once in *Miriam*, or such like happen to be found where he hath to doe, he speedily sendeth them packing. For though they may at vnawares perhaps creepe in, and be found where he dwelleth, in some street of this towne, yet they get there no abiding place: though he cannot euer and at all times preuent their creeping in, yet he alwayes taketh care that they settle

settle not themselues where he hath to doe, but will dislodge them whereſoeuer he ſhall finde them: for he is very carefull in his office to discharge it to the vtmoſt.

This *chiefe Conſtable* is he to whom *Godly-ielouſie* bringeth his Warrant, to ſeeke out the Rebell ſinne and to attach him.

This Conſtable hauing receiued the Warrant, preſently addreſſeth himſelfe to make the ſearch. But for that ſinne is Maſterfull (eſpecially euery *capitall ſin, which is attended on by many other) and will not eaſily ſubmit, but dare make oppoſition againſt authority, till he be ouermaſtered: therefore this man takes with him ſufficient company, to watch ſinne for eſcaping

This is that which apprehendeth ſin.

* *Which hath antecedent, concomitant, & ſubſequent ſins.*

escaping, to goe very strongly to attach him, and to hold him when they haue him, so as neuer a friend may dare to side with him.

Aydants. Two Seruants.

First, he taketh his owne two seruants, *Humilitie* and *Selfe-deniall*, which euer in euery search necessarily attend him.

2. Neighbour. Godly sorrow, and his seuen sons.

Then going together, he calleth vpon his next neighbour, *Godly-sorrow* with his seuen sonnes, ready to beare them company, 2 Cor. 7.11.

1. Care.

The first of these is, *Care* to finde out sin, that it may not be hid.

2. Clearing.

The second is *Clearing*, which, when he espieth sinne will not winke thereat, nor partake with it.

3. Indignation.

The third is *Indignation*, a fierce felow, which can neuer looke

looke vpon any sin, but with a godly anger.

The fourth is *Feare*, not naturall or dastardly feare, nor seruile feare, all too base minded to attach sinne; but such a feare as maketh him to stand in awe of God, reiecting all fellowship with the wicked and partakers with sinne. 4. Feare.

The fifth is *Vehement desire* to apprehend sinne, to be in Gods fauour, in loue with the godly, and free from his owne corruptions. This is a stirring fellow. 5. Vehement desire.

The sixth is *Zeale*, who dare seaze vpon euen the most capitall Rebell, for hee is like to *Phinees*, ready to thrust him thorow, and to kill him whereseeuer he findeth him. 6. Zeale.

The

7. Reuenge

The seuenth is *Reuenge*, who answereth to his name; for hee desireth to pay sinne home for the wrong he hath done him, and would haue him proceeded against to the vttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *chiefe Constables* command, to lead him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebell, and strongest theese. What sin in the soule is it, which this chiefe Constable with his mē, his neighbour *Godly-sorrow*, and his seuen sonnes cannot ouer-master, and leade by Gods grace captiue, and make it the kings Prisoner?

As the Constable goeth with these his many neighbours

bours, and with his owne ser-
uants, to the number of ten
besides himselfe, a couple of
busie fellowes vncalled thrust
in themselues to increase the
number.

A couple of busie fellowes.

The one of these is *Selfe-
loue*, a pestilent fellow, for he
not onely can hinder the
Constables diligence in ta-
king paines to search, but in
searching to bee too partiall,
and ouer-respective to him-
selfe, if the sinnes sought after
be either pleasurable or pro-
fitable: but also withall,
he can dul the spirit of *Godly
sorrow*, and do his seuen sons
very great mischiefe, as by
their confessions afterward it
doth appeare.

1. Selfe-loue, what euill hee doth.

Therefore when the Con-
stable *Vnderstanding* espieth
him, he commandeth forth-
with

Selfe-deniall remoues him.

with his seruants *Selfe-deniall* to put him out of the company for hindering the search.

2. Selfe-conceit, and the mischiefes thereof.

The other is *Selfe-conceit*; the former lewd companion disordereth all the affections; this blindeth iudgment, by the ouerweening of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if it be not preuented.

Pro. 12. 5. & 3. 5. 7.

This wretched fellow of all wise men is held a fool; for *The way of the foole is wise in his owne eyes, and there is more hope of a foole then of him that is wise in his owne conceit*; and therefore are we dehorted from being *wise in our owne eyes, or leaning to our owne wisdome*; and a woe is pronounced

Isa. 5. 21.

ced against such: yet is the foole a very dangerous foole and a knaue too; he will so deceiue by flatterie. Hee will make a man beleeue his *waies to be cleere in his own eies, when the end thereof is death.* Yea, can beguile a *generation of men, and make them to thinke themselues pure in their owne eyes and sight, and yet are not washed from their filthinesse.* Such a conceited foole was the Laodicean Angell.

Pro. 16.2. 25.

Pro.30.12

Reuel.3.

The *Constable* therefore commandeth his man *Humilitie*, to thrust this foole and knaue out of their company, before they make search for sinne: for if these be suffered to goe along with the rest, labour is but lost, sinne will neuer be found out and attached.

Humility puts him away.

Now when the *Constable* hath rid away these two troublesome companions, (for they vsually goe together) then he goeth on to the place where he knoweth that sinne hath taken vp his lodging.

The Inne, Mistris Hearts house.

The place is a *Common Inne*, an Harlots house called Mistris *Heart*, a receptacle for all Villaines, Whores, and Thieues, and for all dishonest persons whatsoeuer, none denied house-roome or harbour there.

And that she is such a dishoneſt woman, is cleare and euident, as in her arraignement shall be fully prooued.

But to couer her naughtinesse as much as she may, she hath gotten into her house one called *Old-man*, corrupted by her deceitfull lusts, to become

Old man Eph. 4. 22.

become her husband, when indeed she is his own daughter; and so liue they in incest together, and keepe rout and ryot night and day. If any honest Trauelle (a good and godly motion) happen sometimes to fall in there vnawares, he is straightway denied entertainment. Her answer is by & by, that her lodgings are taken vp for other maner of men, there is no roome for any such troublesome guests as these be: none can be merry for them where they come, hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, fiue doores open for their guests to come in at. These fiue doores are the fiue senses. *Fiue doores*

1. The doore of Hearing.

The first is the *doore of Hearing*: the first that euer was open to let in sinne, as we may learne in the Serpents beginning to tempt *Euah*.

Gen 3.

What euils enter by hearing.

At this doore entreth in lying, slandering, backbiting, filthy Communication, Flattery, Swearing, Error, heresie, False Doctrine, Tale bearing, blasphemie, and with these enter also ill Opinions of one another, vncharitable iudging, ill suspition, rash credulity, and many other sinnes, caused and committed by the tongue, through want of wisdome and charity.

2. The doore of Seeing. 1. Ioh 3.

The second is the *doore of Seeing*, at this enter in the lusts of the eye; Fornication, Adultery, Couetousnesse, Desire of *Naboths* Vineyard, The mariage of the sonnes

What sins enter by seeing.

of

of Godwith the Daughters of men : *Acans* Theft, who saw a wedge of gold, and desired it, and tooke it: many are the sinnes which enter in by this doore, through want of Charity and Contentment. Gen.6. Ios.7. Psal.119. 37. Iob.31.1.

The third is the *doore of Tasting*; at this enter in Riot, Gluttony, Drunkennesse, Reuellings, and the fruits thereof, Chambering and Wantonnesse, Prodigality, Quarrelling, and Fighting: and many other cursed effects of seeking to satisfie the appetite: which the godly man auoydeth, and also the very occasion thereof, by Sobriety and Temperance. Pro.23.2. 20,21. 1.Cor.5. 11.

3 The doore of tasting.

The sinnes which enter by this sense.

The fourth is the *doore of Smelling*; at this enter in foolish Niceries, Perfumings, & other allurements to dalli-

4 The doore of smelling, Pro.7.7. What entreth here.

ance, Effeminateneſſe, and ſuch like.

5. The doore of Feeling. Rom. 13. 13. What entreth here.

The fifth is the *doore of feeling*; at this doore entreth Wantonnes, Laciuiouſnes, and other fruits of the fleſh.

Theſe bee the doores by which all ſin ordinarily entereth into the heart, except originall ſin bred within, and brought from the wombe; as alſo Sathans immediate ſuggeſtions, ſuddenly caſt into the Heart.

Degrees to the heart.

When ſins enter in at any of theſe doores, They firſt come into the *Hall*, where attendeth *Common ſenſe* to welcome them.

Hal attendant, Common ſence.

Then they goe into a *parlour*, a more inner roome, and there ſtayeth *Fantaſie* to entertaine them.

Parlour attendant. Fantaſie.

After this, they aſcend into an

an vpper *Chamber*, and are there receiued of *Intelligence*, who presently acquainteth Mistris *Heart*, the Mistris of the house with it, which is in her *Dyning-roome*, what are the company and number of her guests come in: For this Hostesse is a stately Dame, & is not to be spoken with by and by. Thus as you haue heard, are her guests entertained and brought in vnto her.

Chamber.

Intelligence

Dyning roome.

With her are eleuen daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her selfe.

Mystris Hearts Maids

These eleuen waiting-Maids, are the eleuen passiõs of the Heart, corrupt, disorderly and immoderate wantons which be these.

11. Passions

The first is *Loue*, set all on pleasures, profits, honours,

1 Loue.

and wholly vpon worldly and fleshly Vanities; contrary to that in 1.Ioh.2.15. *Loue not the world, nor the things that are in the world.*

2.Hatred. The second is *Hatred*, which is contrary to *Loue*, setting it selfe against Gods Word, good men, and good things, a mischieuous maid euer setting one another at oddes, and disquieting often the whole house and the table of guests.

3 Desire. The third is *Desire*, neuer content, but would haue sometimes this, and then that, now here, now there, neuer resting, neuer satisfied with either riches or honours, or variety of pleasures.

4. Detestation. The fourth is, *Detestation*, contrary to *Desire*, which loatheth and cannot endure

good

good counsell, good compa-ny, godly conference, much lesse reproofe or any oppo-sition in her wayes.

The fift is *Vaine-hope*, which possessing the Heart, maketh it foolishly presumptuous. 5. *Vaine-hope.*

The sixt is *Despaire*, contrary to hope, which causeth acts against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas*, who killed themselues. It also maketh men runne into dissolute and rebellious courses, euen to walke wilfully on in euill, as being without hope. 6. *Despaire.* Ier. 18. 12.

The seuenth is *Feare*, which passion doth so slauishly captiuate the mind, as it will make a man forget his dutie to God, so as he may escape danger with men, as it did *Pe-* 7. *Feare.*

ter, and *Pilate*: and is euer a false friend in aduersitie.

8 *Audacity* The eighth is *Audacity*, contrary to feare, which maketh a man foole-hardie, without deliberation to thrust himselfe into imminēt dangers, as it did the Israelites. Num. 14. 40.

The ninth is *Ioy*, which cheereth a man when he hath that which he delighteth in, be it neuer so ill, as it did the inhabitants of the earth at the destruction of the two Prophets. Ioy. 9. Reu. 11. 10

10. *Sorrow*. The tenth is *Sorrow*, contrary to Ioy, which afflicteth the soule, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the land of Ægypt. Exod. 12. 30.

11. *Anger*. The eleuenth is *Anger*, which commeth vpon a man not

not onely for apparant iniurie, as on *Dauid* against *Nabal*, but vpon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

1.Sam.25.

Hest. 3.5
2.King.5.
13.
1.King 22

There is no passion contrary to this, for though quietnesse be contrary to anger, yet its no passion: therefore they are but eleuen as *Thomas Aquinas* reckons them.

In his Summes.

Besides these attending very diligently on Mistrisse *Heart*, she hath a man-seruant called *Will*.

Mistris Hearts Man-seruant.

This *Will* hath three at command vnder him, the Feete, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlaine. All these are at Mistrisse *Hearts* and her Maids command.

Will is made the seruant to all.

If

Loue.

If *Loue* in a Maide affect a young man, though all her friends bee against it, yet marke how she sets *will* on worke for her. I *will* haue him (saith she) though I neuer haue good day with him.

Gen. 38. 16.

Will, here must make the match against all gaine-saying. *Iudah* he lusted after one he saw in the way (not knowing it to be *Tamar*:) *will* must here make the filthie bargaine. What (saith shee) wilt thou giue me? I *Will* (saith he) giue thee a Kid.

Hatred.

As Loue sets *will* at worke, so doth *Hatred*, as we may see in *Esau*, I *will* kill my Brother *Iacob*.

Gen 27.41

So doth *Desire*, as in *Adoniah*, who said, I *Will* be King.

1 Kin. 1. 5

In *Gehezi*, greedy of gaine, I *will* run after him.

2. King 5. 20.

Will here made the feet to runne,

the

the tongue to speake, the hands to receiue. So in *Iudas*, to betray Christ. *Will* must do it. What *Will* you giue mee, and I *will* deliuer him into your hands? Thus to these and all other Passions, this *Will* is made a pack-horse, a slaue, and without him they can do nothing. *Will* is the man that must euer doe the deed for euery Passion, though they be contrary one to another: miserable is his seruice, that must bee commanded by so many Mistrisses, and so disagreeing among themselues one from another.

Mat. 26. 15.

When the *Heart* hath entertained her guests thus, as you haue heard, and receiued them into her *Dyning-roome*, prouision is presently made for

The hearts prouision for sinnes.

for them, yea she hath it euer ready for them, as neuer being without many guests.

Table, Instability. The *Table* is spread, which all must sit at, and this table is *Instability*: for inconstant are the thoughts of the whorish Heart.

The table therefore is not square but round, turning about both for more company, and also that her guests may take their places euery one of them as they come without discontent.

For albeit there be degrees and differences of sinnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests doe that sit at such a round table.

Table-cloth Vanity. The *Table-cloth* that couereth

reth it is *Vanity*: for vpon *Instabilitie* with such vicious guests what can there be but *Vanities*? This *Solomon* found in all his Inuentions, Eccles. 1.

The *Bread* set on the Table, is the *Fitnesse of euery sins proper obiect*, without which, sin Actuall can no more liue than a man without bread. *Bread.*

The *Salt* which seasoneth sins appetite to feede it selfe is *Oportunitie*, for time, for place, for person; this sharpneth sin to be working, as the appetite to receiue foode, when it is well seasoned. *Salt.*

The *Trenchers* to eate on, are *Strength* of euery mans Nature to act sin. *Trenchers.*

The *Napkins* to make cleane their hands and mouth in eating, are the pretended shewes of vertue, contrary to *Napkins.*

these

these Vices, by some good workes (so they wipe their mouthes, as the Harlot in the Prouerbs) and by some good deed of either one kinde or other outwardly done: and thus they wipe cleane their fingers, and will not be thought to be the vncleane persons which they are taken for.

Dishes of meate.

The *Dishes* of Meate set before them, are onely three.

1. The lusts of the Flesh

The first is the *Lusts of the flesh*, and this is serued vp in the *Plate of Pleasure*.

Who eates of this.

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2. Lusts of the Eyes.

The second Dish *is Lust of the eyes*, and this is serued vp in the *Platter of Profit*.

Who feeds on this.

Hereon feedeth Couetousnesse,

touſneſſe, Vſury, Oppreſſion, Bribery, Extortion, Vnhoneſt gaine, and ſuch like. Of one of theſe two Diſhes doe all ſinnes taſte, except the ſin of Swearing, in which is lewd prophaneſſe of Heart, but neither pleaſure nor profit as in other ſinnes: though by ſwearing vngodly men ſome times in buying and ſelling make gaine vniuſtly.

The third Diſh is *Pride of life*, and this is ſerued vp in the *Charger of worldly Eſtimation*. This is very windie meate, which pufferh vp the mind with vaine-glorie of an empty title of ſome honour, as a bladder is with winde, and yet is very coſtly feeding. *3. Is the pride of life*

On this Diſh feedeth Arrogancy, Pride of ſpirit, Loue of Eminencie, Deſire of *Who feeds on this.*

of Superiority, and outward Reuerence, and such like, for which they are made to pray well.

Drinke. The *Drinke* which they drinke to make them digest their meate, is the *Pleasurablenesse of sin* for the present.

Waiters. The *Waiters* at this table to giue attendance that nothing be wanting, are the *eleuen maids*, with *Will* their man.

How Mistris Hearts Maidens humour the guests. These Harlots humour their guests, and are ready at a becke to giue contentment.

Where *Incontinencie* sits, there *wanton loue* will waite.

Where *Displeasure* is, there *hatred* will attend.

Where *Couetousnesse* is, there vnsatiable *Desire* will be.

Where *Flattery*, that base humo-

humoring disposition to get grace and fauour sitteth, there *Feare* to offend will stand by.

Where impatiencie takes his place, there *Anger* is ready waiting to doe his will.

Where *Inconsiderateneſſe* sits, there *Audacitie* and Foole-hardineſſe will waite.

Where sullen *Male-contentedneſſe* sits, there *Deſpaire* will soone giue attendance.

Where *Iouialitie* taketh his place, there ioy will bid him welcome.

Where *Credulitie* sits, there *Vaine-hope* will be.

And thus they attend vpon the Table, to giue their gueſts all content to the vtmoſt.

Taking away, vexation of spirit.

After full feeding followes the taking away of theſe Diſhes

shes of Pleasure, Profit, and Honour.

Now where *Vanitie* was the *Table-cloth*, what can the taking away be, but *Vexation of spirit*, as *Salomon* speakes? for it is with these, as with guests in an Inne, all merrie and pleasant while they bee eating and drinking, till the *Chamberlaine* commeth to take away, and giueth them a round reckoning, and then they take to their purses with almost a deepe silence: so vnpleasing is payment on a sudden. Eccl. 2. 11.

After Supper *Mistresse Heart* prouiding them their Lodging.

Lodging. The place they lye in, is but one roome for all their Guests, but it is large enough for all: the roome is

Naturall

Naturall corruption.

In this roome lyeth *Mistrisse Heart*, all her *Maids*, her man *Will*, and all her guests together, like wilde Irish.

Naturall corruption.

With these eleuen Harlots lye these guests in so many seuerall beds.

Seuerall Beds.

1. In the Bed of *Loue*, lye Wanton thoughts, Lasciuiousnesse, filthy Communication, Fornication, Adultery, Whoredome, and other sinfull vncleannesses.

Loues Bedfellowes.

2. In the Bed of *Hatred*, do lye Mindfulnes of Wrongs, Ill-speaking, Backe biting, Slandering, Railing, Quarrelling, Fighting, reuenge, murther, and such like.

Hatreds Bedfellowes

3. In the Bed of *Desire*, do lye Couetousnesse, Theft, Oppression, Robbery, Fraud, Cozenage,

Desires Bedfellowes

Couzenage, and such like.

Detestatiõs Bedfellowes

4. In the Bed of *detestation*, lye want of Charity, disunion of Spirit, Discord, plotting of destruction, and such like.

Vaine hopes Bedfellowes

5. In the Bed of *Vaine-hope*, lye violent assaies, to effect what they hope for: sometimes neglect of lawfull meanes, presumption of mercy, abuse of Gods favour, and prophanesse.

Despaires Bedfellowes

6. In the Bed of *Despaire*, lyeth Male-contentednesse, Vnbeleefe, seruile Feare, and such like.

Feares Bedfellowes

7. In the Bed of *Feare*, doe lye Cowardlinesse, Flattery, faint-heartednesse, Hypocrisie and dissimulation.

Audacities Bedfellowes

8. In the Bed of *Audacitie* lye these, Headinesse, Rashnesse, Daring, desperate attempts

tempts, and such like.

9. In the Bed of *Anger* do lye Impatiencie, Rayling, Backe-biting, Quarrelling, Murther, and such like. *Angers Bedfellowes*

10. In the bed of *Ioy* lye wanton delights, Fooliſh ieſting, Leuity, and a world of Vanity. *Ioyes Bed-fellowes.*

11. In the Bed of *Sorrow* lye worldly griefe, vnquietneſſe, murmuring, diſcontentedneſſe, and ſuch like. *Sorrowes bedfellowes*

Thus are theſe lodged in Miſtreſſe *Hearts* Chamber, and there ſhee lyeth alſo with the *Old-man*, and *Will* her man.

The Bed which they lye vpon, is *Impenitencie*, and the *Couerings* are *Hardneſſe* of *heart*, and *Carnall ſecuritie*, in which they lye ſnorting careleſly, till the *chiefe Conſta-* *The Bed is Impenitēcy* *The two Couerings.*

ble

ble come vpon them, and attach them all one after another, the greater *Villaines*, and the lesser *Theeues*, not sparing any: He feareth not to attach the Capitall, neither passeth he by any of their meanest associates.

What the attaching of sinne is.

The attaching of sinne is nothing els but the *Apprehension of Gods wrath*, striking vs with feare through the terrour of the Law, and our guiltinesse of the breach thereof.

For in this spirituall attaching, it is as in the attaching of Felons, who knowing themselues guiltie of the breach of the Lawes, are strucken with feare, in their apprehension of death, which they know they cannot escape.

These

These theeues thus apprehended, the *Constable* carrieth them to the next *Iustice*, by authoritie of his Warrant.

Iustice is Wel-informed Iudgement.

The Iustice is *Wel informed iudgment*, able to examine euery malefactor, that is, euery sinne, brought before him.

What a one a Iustice should be.

A Iustice of Peace must be a man of wisdome and experience: so this spirituall Iustice must be a iudgment well-informed in wisdome and discretion, wisely to proceed against sinne.

It is meet that a Iustice be learned in the lawes to know how to proceed legally: so must this spirituall Iustice be learned both in the Law and Gospell, to know what sinnes are commited

against either of them, and thereafter to proceed.

A Iustice is commonly to be one in that country where he is an inhabitant: so this Iustice must bee euery mans *well informed* iudgement within himselfe, not another mans: for it is not another mans iudgement, that can sit downe in his soule, to try and examine his heart and wayes, but his owne iudgement. *For who knoweth what is in man, saueing the spirit of a man which is in man.* 1.Cor.2. 11.

What his Office is.

The Iustices Office is to preserue Peace, and to see the lawes obserued, and to see to the suppressing of all disorders, routs, ryots, robberies and conspiracies: also to take order for all Vagabonds, stout and sturdie Beggers; yea to see

ſee the reformation of all vnlawfull gaming, and euery miſdemeanour whatſoeuer, by Law prohibited; contrary to the Peace of our Soueraigne Lord the King, and the quiet of the Weale publike; ſo this ſpirituall Iuſtice, his Office is to ſee peace kept betweene God and himſelfe; to ſee the Lawes of God obſerued, & to ſee al diſorders in his ſoule, as vagrant thoughts, ſturdy reſolutions, riotous behauiour, euery miſdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the Peace of a good Conſcience, and the quiet of the ſoule; contrary to the dignities of a Chriſtian, and the honour of our Soueraigne Lord the King, Chriſt Ieſus.

What well informed Iudgment is to doe.

How to deale with a Malefactor.

When a Malefactour is brought before a Iustice, the Iustice is first to examine him, then to set it downe, then to bind some ouer to prosecute against the Felon at the Assises, and lastly, in the meane space to send him to the Gaole, if he be not baileable.

1. Examine

1. He is (as it is saide) to examine the partie apprehended and brought before him and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, euident signes, the fruits and effects thereof; so this spirituall Iustice is to examine sin.

Examine sinne in 8. things.

1. Name and nature.

1. To know the name and nature thereof, and to what Commandement it belongeth,

geth, so that he may consider what Statute of God is broken.

2. What were the *occasions* offered, as *Dauid*, by looking out, saw *Bathsheba* washing her selfe. 2. Occasion.

3. What were the *Causes* moouing thereto, as Enuy in the Iewes to put Christ to death, and in *Cain* to kill *Abel*. 3. Causes.

4. What are the seuerall *Sorts* vnder one and the same Capitall sin: as vnder theft, Couetousnesse and Coozenage; vnder Adultery, Fornication, Selfe-pollution, &c. 4. Kinds.

5. What be the *degrees* in the same sin; as in stealing, not from the rich, but from the poore; not from a stranger, but from a Christian 5. Degrees.

brother, from father, and mother: So committing vncleanneſſe, not onely with one of no kinne, but with one nigh in bloud: in killing not an vnknowne perſon, but againſt nature, his father, mother, his wife, his child, himſelfe.

6. Concomittance. 6. What ſins accompanied the ſame: as the making of *Vriah* drunke, and the murthering of him, accompanied *Dauids* adulterie.

7. Signes. 7. What are the *ſignes* thereof, as the rouling eye, filthie ſpeech and wanton daliance, or ſignes of adultery: all ſuch ornaments and vanities of which *Eſay* ſpeaketh, are enſignes of Pride.

8. Fruits. 8. What *fruits* and effects did follow therupon: as from Will-worſhip and Idolatry com-

commeth ignorance of God: from this liberty to ſin; from this obſtinacy; from this contempt of Gods true worſhip and ſincere profeſſors thereof; and from this at laſt comes bloudy perſecution.

2. In Examining, the Iuſtice is to ſet downe the Examination and Confeſſion of the partie: ſo this ſpirituall Iuſtice, after he hath thus examined his wayes, he is to ſet it downe: This is a *Serious conſideration* of all his ſinnes and offences, and ſuch a remembrance of them, as may make a man to forſake them, and to turne his feet vnto Gods Statutes, as *Dauid* did. Pſal. 119. 56. The Examination without this, will be in effect as nothing: this muſt not therefore be at any hand omitted.

2. *Of the Examination.*

3. Bind ouer

3. The Iustice is to binde some ouer to prosecute against the Felon, at the next Assises and Gaole-deliuery; so doth this spirituall Iustice binde ouer *True Repentance* to follow the Law, and to giue euidence against this *felon sinne*; which he is very ready to doe; for it cannot be (if a mans iudgement be well informed vpon serious examination with a carefull and considerate remembrance of all his sinnes) but that he must needs perforce bee made to sorrow for them, and vpon true repentance, pursue them to the death with a deadly hatred.

True Repentance followes Sin to the death.

4. The Iustice finding the offender not bayleable by Law, he maketh his *Mittimus* to send him to the Gaole, there

4. The Mittimus.

there to be in durance to the next Assises: so this spirituall Iustice doth; for he knowes by the Law of God, that *the reward of sinne* (of what kind or degree soeuer, greater or lesse, though but in thought) is not baileable by any man. No man is able to answer God for the least deuiation from Gods Law, for if he continue not in all things which God commandeth, he is accursed. Rom.6.23 Gen.2.17 Ezek.18.20. Deut.17. Gal.3.

Therefore none being sufficient to lay in bayle to answer God for the sin, nor sin in it selfe baileable, he maketh his *Mittimus*, and deliuereth it into the *Constables* hand, to carry him to the Gaole. Psal.49.7 8.

The *Constable*, you haue heard, is *Illuminated vnderstanding*.

Mittimus.

The *Mittimus* giuen him, is *the actiue power of the well-reformed Iudgment*, forcing the exercise of the vnderstanding against sin, to finde out remedies to keepe it vnder.

Chiefe Gaoler, Master New-man

The *Chiefe Gaoler* is *Master New-man*, placed ouer the prisoners, and made the *Gaole keeper* by the Sheriffe; for the prison is his, and hee is to answer the King for them.

Eph 4.24

Sheriffe is true Religion.

The *Sheriffe* is *True Religion* wrought in mans soule.

Vnder-Sheriffe, Holy Resolution.

The *Vnder-Sheriffe* is an *Holy Resolution* to performe what the Sheriffe commandeth, and what he is by his Office to doe.

If any Prisoner, *Sin*, breake out, the *Sheriffe*, *Religion*, must beare the blame, saying, This is your Religion, is it?

The

The *Gaole* is *Subiection*: for saith the Apostle, (as if he were the Gaoler) *I keepe vnder*: here is the keeper: *my body*, here is the prisoner: *and bring it in subiection*; here is the prison. When sinne is brought vnder subiection, that it doth no more reigne, (as it doth in al naturall men, but not in the regenerate) then it is put in prison, but not before.

Gaole is subiection.

Now the Cheife Gaoler, *Master Newman*, hath with him three *Vnder-Gaolers* to looke well to the prisoners and all little enough, they be so many and so exorbitantly vnruly, ready to breake prison daily, if they be not diligently seene vnto.

3 Vnder-Gaolers.

This *Master Newmans* there Vnder-Gaolers are his Hands,

Hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by S. *Paul* in his Epistles.

Eph 4 4. Col. 3. 10.

1. *Knowledge, what prisoners he lookes vnto*

1. Is *Sauing Knowledge.* This lookes to these sorts of Prisoners: Ignorance especially, wilfull Error, vaine opinions, iangling Sophistrie, false Doctrine, Heresies, Doctrine of diuels, and such like.

Col. 3. 10.

2. *Holines. what prisoners hee seeth to.* Eph 4. 24.

2. Is *True Holinesse*: he looketh to all the transgressors of the first table: as to Atheisme, Paganisme, Iudaisme, Turcisme, vnbeleefe, desperation, presumption, confidence in strength, riches, places, policy, and multitude, so also to will-worship, Imagery, meere outward seruice without the inward, Papistry and,

and all corruptions of Gods worship: likewise to Blasphemy, rash swearing, false swearing, cursing, idle talke of God, contempt of his word and workes, a Vicious life. Lastly, to Sabath-breaking, neglect of publike worship, prophanesse, persecution of the truth, and to an infinite number of other sins against God and true holinesse.

3. Is *Righteousnesse*: this lookes to all the sins against the second table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and cozenage, to false-witnesse-bearing, to backbitings, to discontentment, and to all other transgressions, many and manifold, comprehended vnder these Commandements.

3. Righteousnesse. what prisoners hee takes care of.

Now

Sins be vnruly.

Now because these prisoners be vnruly, if there be not a strict hand kept ouer them: therefore least they should at vnawares breake forth, to the danger of the *Sheriffe Religion*, the Gaoler *Master Newman* hath Fetters, Giues, Bolts and Manacles to hold them in, and to haue them at command.

Spirituall Bolts and Fetters.

And they are these: *Respect* vnto the Commandements of God in all our wayes: *Holy Meditations*; lawfull *Vowes*, Religious *Fasting*, feruent *Prayer*, and conscionable *Practise* of our Christian duties to God and man. All these are strong chaines and linkes, to keepe vnder and to fetter the body of sin, and all the fruits thereof, and to hold them in subiection, to keep the whole man

man in obedience vnto God, when they bee fastned and knocked on by the Hammer of Gods Word, and the effectuall power thereof.

Gods word an hämer. Ier.23.29.

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison be strong: for the Prisons of the best Keepers that euer were, haue beene broken: Drunkennesse brake out from *Noah*, rash and vnaduised speeches from *Moses*, Idolatry from *Salomon*, Adultery from *Dauid*, cursing and false-swearing from *Peter*.

Prison to be seene to.

Therefore the *Gaoler*, *Master New-man*, must look dayly to the Prisoners, and to see the Prison-house sure, and to doe this.

Doores of the Prison to be fast locked with seuerall keyes.

1. He must see the doores, which

which are his senses to be shut, and to haue a care to locke vp *Taste* (that Drunkennesse and Gluttony breake not out) with the *key* of Moderation in eating and drinking. To locke vp *Hearing* (that Credulitie breake not out) with the *key* of Trying before we trust. To locke vp *Seeing* (that vncleannesse breake not out) with the *key* of Continencie; and to barre this doore fast also with contentation, that couetousnesse breake not forth.

Lewd Companions.

2 In the next place hee must take heed that no lewd companions lurke about the prison house, either by day or by night, least they cast in Fyles, to file off the bo[illegible]; or pickelockes to open the dores, to let the Prisoners escape. These

These lewd Companions are the *Diuell*, the *wicked*, and our owne *Corrupted Reason*. Their files and picklocks are *suggestions* from Sathan, euill councell from men, Worldly, and fleshly Arguments of our own inventions, to make no conscience of sin, but to file off all those bolts, and to open the doores of Senses, that sinne may breake loose and get out of subiection, to the Gaolers ouer-throw and vtter vndoing, if diligent watch be not kept.

Files and picklocks.

3. He must see to the wals of the Prison, that they bee strongly built with good stones cemented together. These are Morrall Vertues, and Euangelicall Graces, by which, as by Walls, our Sinnes and our naturall

Walls, whereof built.

naturall Corruptions are kept in. Though *Master Newman* locke and barre the doores, yet if the walls be weake, the Prisoners may get out.

Foundation of subiectiō Rom. 6.

4. And lastly, hee must looke well to the Foundation of the house, that it be not vndermined. The true foundation of Subiection of sin, is the Power of the death of Christ, and of his Resurrection, into whom by faith, through the operation of his spirit, by the Word, we are ingrafted.

This must not be vndermined by the Popish Doctrine of free-will, and Abilities of our selues to ouer-master sin.

All these things well and diligently looked vnto, the Prisoners will be kept safe in the

the Gaole vnder *Master New-man*, vntill the time of the Assises.

And thus much for the first part of my text, the Searching, the Attaching, and imprisoning of sinne. The other part, which is the *tryall*, followeth.

THE

THE SECOND PART.

AT the time of Aſſiſes by the kings Appointment, commeth the *Iudge*, attended on by the *Sheriffe*, the *Iuſtices* of the Peace, and ſuch as neceſſarily are to be there, for the diſpatch of ſuch buſineſſes, as come to be tried & adiudged.

Aſſiſes, the time of triall.

The *Iudge* comming in place, he hath his *Seat* or *Bench*, and being ſet, the *Commiſſion* is read.

The *Iudge* is a Iudge of

Oyer

Oyer and *Terminer* in the Circuit where he is appointed to sit. The iudgement here is absolute, without any appeale from his sentence.

Iudge is Conscience.

The Iudge spiritually vnderstood, attended vpon by *Religion* the Sheriffe, and the *Vnder-Sheriffe* Resolution, is *Conscience.*

From this Iudgement is no Appeale, for he is in Gods stead, therefore must his sentence stand, and we must submit to it.

Bench is Impartiality.

The *Seat* or *Bench* on which this Iudge sitteth, is *Impartialitie*; for conscience well-informed, will iudge in Righteousnesse and Truth, without all partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blinde him

him, neither doth hee pitty the person of the poore, to giue for pittie an vniust sentence; but as the truth is, so speaketh he.

The *Commission* is the Actiue power of Conscience, giuen of God by his Word, to condemne the nocent, or to quit the innocent, except this Commission bee lost.

Commission actiue power of conscience.

Sometimes it is lost, as when conscience is *dead*, as in all ignorant persons, or *seared* with an hot yron, as some mens haue beene and are. such as fall from the faith and are past feeling, by reason of the blindnesse of minde, and hardnesse of heart: or else *benummed*, as in those that fall into some grieuous sin, as did *Dauid*, who lay therein, vntill

Commission lost, is the dead, seared, or benummednes of conscience.

1. Tim 4.2
Eph. 4. 19

Nathan

Nathan found the Commission, and acquainted him with it, when he said, *Thou art the man.*

2.Sam.12 7.

If the Commission be lost the power of Conscience lyeth dead, seared and benummed, then the Iudge can doe nothing till it be found: and being found, it is read openly.

Reading the commission.

The reading of this Commission before the whole Countie, is *Euery mans experimentall Knowledge of the power of conscience*, by which is acknowledged his Authority, to sit as Iudge ouer euerie thought, word and deed of man.

Circuit, in which Conscience sits & Iudgeth

The *Circuit* of this Iudge is his *owne Soule*, he is not to sit and iudge of other mens thoughts, words, or deeds but of

of the thoughts, words, and deeds of that man, wherein he is. A mans owne conscience is Iudge of himselfe; to iudge another is out of his circuit, neither hath he any Authority from the King of Heauen, to inable him so to doe. Knowledge may goe out to see and discerne of other mens wayes, but conscience keepeth euer at home, and sits within to Iudge of that mans courses, whose conscience he is. Conscience onely troubles a man for his owne sinnes, it cannot for another mans, but as farre forth as hee hath made them his owne, and being accessarie to them by *commanding, alluring, counselling, commending, excusing, defending*, or *winking thereat*, when hee ought

Accessaries to sinne.

ought by his place to haue punished the same.

Oyer and Terminer. This Iudge in this Circuit is Iudge of *Oyer & Terminer*; Hee will heare before hee doth iudge, and he will truely then Iudge as he heareth; for as he is impartiall in iudging, so is he prudent and carefull to know what and whereof to giue sentence, before he doth iudge. This is the Iudge.

Iustice of Peace. The *Iustices of peace* in the Countie are there, and doe sit with the Iudge, and are in Commission with him. Of these some are of the *Quorum* and of better ranke, some are meaner Iustices, and take their place lower.

Iustices of the Quorū. The Iustices of Peace in the soule of better ranke, are *Science*, *Prudence*, *Prouidence*, *Sapience*: the Inferiours are

weake

weake wit, common *Apprehension*, and some such like.

The Iustices haue their Clerkes there ready with their Examinations and Recognizances. *Iustice Science*, his Clerke, is *Discourse*: *Iustice Prudence*, his Clerk is *Circumspection*: *Iustice Providence* his Clerk is *Diligence*: *Iustice Sapience*, his Clerk is *Experience*: *Iustice Weake-wit*, his Clerk is *Conceit*: and *Iustice Common Apprehension*, his Clerk is onely *Sense*; a couple of poore Iustices. *The Iustices Clerkes*

With the iudge and chiefe Iustices are in Commission, the *Kings Sergeant*, and the *Kings Attorney*.

The Kings Sergeant is *Diuine Reason*, a man of deep iudgement in the Lawes of his Soueraigne, swaying *Kings Sergeant.*

much with the iudge.

Kings Atturney. The Kings Atturney is *Quick-sightednesse*: both are excellent helps and Assistants to search out, and to handle a cause before Iudge *Conscience*.

For *Quick-sightednesse* will soone espie an error in pleading, and *Diuine Reason* will inforce a iust conclusion, and so moue the Iudge to giue sentence according to equitie and right. If these should be wanting, many matters would goe amisse.

Clerke of Assises. There is also the *Clerke* of the *Assises*, the keeper of the Writs, that hath all the Inditements.

Memorie. This Clerke is *Memorie*, which retaineth all those names of euery sin, with the nature of the Offence: and what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerke, there is the *Clerke of the arraignement*, who readeth the Inditements. *Clerke of Arraignment.*

This Cleark is the *Tongue*, making confession of our sinnes. *Tongue.*

Lastly, there is the *Cryer*. *Cryer.*

This is the *Manifestation of the Spirit.*

Before the Clerk of the Arraignement readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance* or godly sorrow. *Complainant* *Repentance*

The framing of the Inditement is the laying open of sinne, as it may be knowne and found out to be sinne, ac- *Framing of the Inditement.*

according to the true nature thereof.

Grãd. Iury

Moreouer, an *Inqueſt*, or *Grand-Iury* there muſt be, by whoſe Verdict the Offender is indited, and made a lawfull Priſoner; yet is this Inditement no conuiction. What theſe agree vpon, is deliuered vp in writing to the Iuſtices. On the back of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*.

Ignoramus Billa vera.

If the former, then the complaint is iudged falſe; it is left in record, but the priſoner is not indited.

If the latter, the priſoner is indited, the Inditement read, and the priſoner brought to the tryall at the Barr.

This

This *Grand-inquest* or Iurie, are the *Holy men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

Pen-men of Scriptures are the Grand Iury

By the Verdict of these, euery thought, word and deed of man, is either freed, or made a lawfull prisoner.

But yet this *Verdict* is no lawfull conviction of particular men, till they be rightly applyed.

If they write vpon the Inditement or Bill framed, *Ignoramus*; that is, if the holy Scriptures of God declare it not to be a sin, it is no sinne: for *Where there is no Law, there is no transgression*. Not the complaints of all vnder Heauen, not all the Lawes of men, Decrees of Councells, the Commandements of

What Gods word makes not sin, is no sinne.

Rom 4 15

Popes, can make that a sinne, which they write *Ignoramus* vpon.

False informers what they be.

Therefore the Bills of Inditement framed by those false Informers before mentioned, *Formality*, *Worldly wisdome*, *Lukewarmnes*, *Meere ciuill honesty*, *Machiauillianisme*, *Statisme*, *Libertinisme*, *Scrupulosity*, and *Papistry*, against *Christian conference*, *godly sinceritie*, *true Zeale*, *strict Conuersation*, *reformation of disorders*, and the rest are false accusers, and haue vpon their complaints, written by the *Grand-Inquest*, an *Ignoramus*, and therefore by these worthy Iustices, Iustice *Science*, Iustice *Prudence*, Iustice *Prouidence*, and Iustice *Sapience*, are not to be admitted, nor Iudge *Conscience* to bee troubled,

troubled therewith, though all the Popes, the whole Popish Church, all Popish counsels, and all the Popishly affected Statists in the world pleade for them, for that thought, word, or deed, is no sin, no Breach of Gods Law, on which these write *Ignoramus*; Conscience (as it is said) is not to bee troubled with such Bils of complaint.

That which is condemned by God, cannot be dispensed with by man.

But if these write *Bilia vera*, that is if the holy Penmen haue set downe any thought, word or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtill distinctions of the most learned, no custome, nor any thing else whatsoeuer, can acquite it from sin, but sin it is, and so must it bee taken as a lawful prisoner, to be brought

to the Barr, and put vpon the Iury of life and death.

The Bill being found true, then they proceed vnto the arraignement.

Prisoners sinnes. The Prisoners are brought forth chained together, and set to the barre before the Iudge.

The Prisoners are *sins*, (as you haue heard before) the *Old-man*, with Mistris *Heart*, her *Maids*, and *Will* her man.

Bringing forth. Their *Bringing forth* is the manifestation thereof by the Goaler, Master *New-man*, Knowledge, Holinesse and Righteousnesse.

Chained. They are chained; for sins are linked together, as Adultery and Murther in *Dauid*; Pride with Hatred of *Mordecai* in *Haman*; Couetousnesse and Treason in *Iudas*; Couetousnesse

touſneſſe, hypocriſie and lying in *Ananias* and *Saphyra*; yea the breach of all the Commandements in the fall of *Adam* & *Euah*. They therfore are brought out *Chained together*.

The *Barre* is the *Apprehenſion of Gods wrath* due for ſinne. *The Barre.*

After all this, when the Priſoner ſtanderh at the Barr, a Iurie for life and death is impanneled, who are for the King, and are ſworne to giue in a true *Verdict*, according to their *Euidence*.

This Iury is a choſen company of excellent Vertues, the fruits of the ſpirit, deliuered in by the Sheriffe Religion to be called, and to be of his Iurie in the behalfe of the Kings *Petty Iury*

Kings Maiestie, *Iesus Christ*, to goe vpon the prisoners, the *Fruits* of the *Flesh*, which stand at the Barre.

Their names being giuen vp, they are called as the *Clerk of the Arraignment*, the *Tongue*, nameth them: then the cryer, *Manifestation of the Spirit*, calleth them one by one to appeare, as the Clerk names them; and they are these.

Iurie called by name.

Acts 15.9 1. Call Faith. Cryer. *Vous auez* Faith, which purgeth the Heart.

2. Call loue of God. Cryer. *Vous auez* Loue of God, which is the keeping of the

Ioh. 5.3. commandements.

Pro. 1.7. 3. Call feare of God. Cryer. *Vous auez* Feare of God, which is the beginning of wisdome.

4. Call

4. Call charity. Cryer. *Vous aues* charity, which reioyceth in the truth. 1. Cor. 6. 13.

5. Call Sinceritie. Cryer. *Vous aues* Sinceritie, which makes a true Israelite, in whom there is no guile. Ioh. 1 47.

6. Call Vnity. Cryer. *Vous aues* Vnitie, which maketh men to be of one heart, and is the bond of Peace. Act 1. 14. and 2. 1. Eph 4 3.

7. Call Patience. Cryer *Vous aues* Patience, which worketh experience, and by which men possesse their soules. Rom. 5 4. Luk 21. 19.

8. Call Innocencie. Cryer. *Vous aues* Innocencie, which keepeth harmelesse.

9. Call chastitie. Cryer. *Vous aues* chastitie, which keepeth vndefiled.

10. Call Equity. Cryer. *Vous aues* Equity, which doth right

right to euery man.

11. Call Veritie. Cryer. *Vous auez* Verity, which euer ſpeaketh truth.

12. Call Contentation. Cryer. *Vous auez* Contentation, which euer reſts ſatisfied.

Then the Clerk ſaith, Countes.

And ſo the Cryer ſaith to them, anſwer to your names.

Then the Clerk nameth them, and the Cryer telleth or counteth them.

Faith, one. *Loue of God* two. *Feare of God*, three. *Charity*, foure. *Sincerity*, fiue. *Vnitie*, ſixe. *Patience*, ſeuen. *Innocency*, eight. *Chaſtity*, nine. *Equity* ten. *Verity*, eleuen. *Contentation*, twelue.

Then the Cryer ſaith. good men and true, ſtand together, & heare your charge.

With

with all these Graces should the soule of man bee endued to proceed against sinne, wee should be able to say, that we haue them by the manifestation of Gods Spirit and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them, as the good and true gifts and graces of God; which haue a charge giuen them, which is euery grace his proper gift, and all coniointly haue power to discerne of any sin, and to giue a iust verdict thereupon.

Graces wherewith we should all be qualified.

The charge what it is.

This Iury, thus called and impannelled, are commanded to looke vpon the prisoners at the Barre, vpon whom they are to goe.

The Iury, locke on the Prisoners.

This is when wee oppose

Vertues

Vertues to Vices in our meditation, that so by the excellency of the one, we may see the foulenesse of the other, and so come to the greater loue of Vertue, and to the more deepe hatred of Vice. This is the Iurie of vertues profitable looking vpon vices the prisoners at the Barre.

Iury of vertues

The prisoners, though they stand together, yet are they to answer one by one.

A distinct knowledge of sin necessary.

So sins must distinctly one by one be arraigned: for we cannot proceed against sinne, but vpon a particular knowledge thereof.

A generall, and so a confused notion of sin (which yet is that which is in most men) will neuer make a man truely to see how his estate standeth with GOD, and so to

to bring vnto death.

The Prisoners, at the sight of the Iury, and naming of them, haue leaue to challenge any of them; if they can giue good reasons against this or that man, they are put off the Iurie, and other chose in their stead.

Iurie challenged.

These prisoners seeing such a Iurie, presently begin to challenge them.

What vertues and vices be in opposition.

Vnbeleefe he cryeth out against *Faith*, as his Enemie. *Hatred of God*, against the *loue of God*, as his Enemie. *Presumptuous sinning*, against the *Feare of God*, as his Enemie. *Cruelty*, against *charity*, as his Enemie. *Hypocrisie*, against *sincerities*, as his Enemie. *Discord* against *vnity*, as his Enemie. *Anger*, *Rage*, and *Murmuring*, against *Patience*, as their

their Enemie. *Murther*, *Fighting*, and *Quarrelling*, against *Innocency*, as their Enemie. *Wantonnesse*, *Adultery*, *Fornication*, and *Vncleannesse*, cry out against *Chastity*, as their deadly *Enemie*. *Cozenage*, *Theft*, and *Vniust dealing*, against honest *Equity*, as their Enemy. *Lying*, *Slandering*, and *False-witnesse-bearing*, against *Verity* as their mortall Enemy. And lastly, *Greedie Desire*, *Couetousnesse*, and *discontentment*, cry out against *Contentation*, as their Enemie.

All these together challenge the whole Iury, crying out and saying, (Good my Lord) these men are not to be of the Iury against vs; for your Lordship knoweth very well, and none better, that they

they are all of them our deadly Enemies. Your Honour knoweth that euery one of them hath petitioned to the Lord *Chiefe Iustice* very often and importunately, to binde vs all to the good behauiour, and to cast vs into prison, as wee haue beene by their meanes. They haue made *Master New-man* the Keeper and his under-keepers to deale very hardly with vs.

Vertue bindes corruption to the good behauiour.

It is well knowne (my Lord) that *Chastity* procured *Master New-man* almost to famish *Incontinency* to death. Good my Lord, consider of vs, these are our most bloudy and cruell enemies: We appeale to your Lordship, to God and to all good men, that know both them and vs, that it is so.

Our

The Prisoners petitiō to the iudge

Our humble suit to your Lordship therefore is, that more indifferent persons may be chosen to goe vpon vs, else we are all but dead men. Wee doe know (my Lord) that there are heere many other of very good and great credit in the world, fit to be of this Iurie, men verie well knowne to your Lordship, and to Master Sheriffe, and the worshipfull Gentlemen. These are men of worth (my Lord) of farre more esteeme euery where, than these meane men here, picked out of purpose by Master Sheriffe. These (my Lord) of the Iurie are men of small reckoning in the countrey. These liue scattered here and there, almost without habitation, except in poore Cottages

ges; so as we maruell (my Lord) how they can bee brought in for Free holders, hardly any one of them is of any account with men of great estates, and of worth, in the Land. Good my Lord, consider of vs.

Then the Iudge asketh them, what these men be; of whom they speake, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist*, *Master Doubting*, *Master Opinion*, *Master Careless*, *Master Chinerell*, *Master Libertine*, *Master Laodicean*, *Master Temporizer*, *Master Polititian*, *Master Outside*, *Master Ambodexter*, and *Master Neutralitie*, all (my Lord) very indifferent men betwixt vs and them. Gentlemen

Indifferent Gentlemen

men, Free holders, of great meanes; we beseech you (my Lord) to shew vs some pitty, that they may bee of the Iurie.

The Iudge informed by those worthy *Iustices of the Quorum* concerning these men so named by the prisoners, and knowing the honestie and good credit of the chosen Iurie; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerk therefore is commanded to goe forward, and then he readeth the *Indictement* of euery one in order, one after another, as they be called forth by name, and set to the Barre.

The first which is called out

out, is the *Old-man*.

Then saith the Clerke, Gaoler, set out *Old-man* to the Barre. 1. *Old man arraigned.*

Then he is brought to the Barre, and commanded to hold vp his hand, and his inditement is read.

His Inditement.

Old-man, thou art indited here by the name of *Old-man* of the *Towne of Enahs temptation*, in the *Countie of Adams consent*, that vpon the day of *Mans fall* in Paradise, when he was driuen out, thou diddest corrupt the whole nature of man, body and soule, leading all and euery of his posterity, comming by generation, with the body of sinne, making him indisposed to any thing that is good, framing lets to any holy duty, & polluting his best actions,

but

but making him prone to all euill, bringing him captiue to imperious lusts, and so causing him to liue in continuall rebellion against God, contrary to the Peace of our Soueraigne Lord the King; Iesus Christ, his Crowne and Dignity.

What sayest thou to it?

Hee pleades not guiltie. and so puts himselfe to the Triall.

Euidence. Then the Cryer calleth for euidence against the Prisoner.

Dauid. Then commeth forth *Dauid*, whose *Euidence is this: I*

Psal.51.5. *was shapen in iniquitie, and in sin hath my Mother conceiued me.* *Iobs* is this: *He cannot bee*

Iob.25.4. *cleane that is borne of a woman.*

Isa48. *Isaiah*, his Euidence is, *That all are transgressors from the wombe*

wombe. Saint *Pauls* Euidence is most cleere; for being asked what he could say? Hee answered, (My Lord) this *Old man* hath been the death of verie many. I haue woefull experience of him, *a wretched man hath he made me, He tooke occasion by the Commandement to worke all concupiscence in me. He deceiued me and slew me, wrought death in mee, so that in my flesh dwelleth no good, but when I would doe good, euill is present with me, so that through him, the good I would doe, I cannot, and the euill I hate that I doe; He maketh warre against the law of my minde, and bringeth me into captiuitie to the law of sinne.* Thus (my Lord) is in me the *Body of Death*, from which I desire to bee deliuered: and

Saint Paul

Rom. 6. 15

Rom. 7. 8. 11. 13. 21. 15, 19, 23.

this is that I can say.

The Euidence being thus cleere, the Iury presently being all agreed, giue in their *Verdict*, and being asked what they say of the prisoner at the Barre, guilty or not, they answer, *Guilty*.

Verdict.

Then he asked what hee can say for himself, why sentence should not be pronounced against him?

Old Mans plea.

Good my Lord, saith he, I am wrongfully accused, and am made the man I am not, there is no such thing as *Originall Corruption*. *Pelagius* a learned man, and all those now that are called *Anabaptists*, (who wel enough know all these *Euidences* brought against me) haue hitherto, and yet doe maintaine it, that *sin commeth by imitation, and not*

Pelagius & Anabaptists

by

by Propagation, and in-bred prauity. Good my Lord, I beseech you, be good vnto mee, and cast not away, so poore an *Old man*: (Good my Lord) for I am at this day 5557. yeeres old.

Then said the Iudge, *Old-man*, the Euidence is cleere, those thou hast named, are condemned Heretickes and as for thy yeeres, in respect of which thou craueſt pittie, it is pity thou hast beene suffered so long, to do so great and so generall a mischiefe as these good men doe witnesse against thee.

O my Lord, I beseech you then a Psalme of Mercie.

Old man, the Law of the King allowes thee not the benefit of the Clergie, for

Rom. 5. 33 *The reward of sin is death*: This is his Maiesties Decree, vnchangeable, as the Law of the Medes and Persians.

Obiect. Good my Lord, that is meant onely of actuall sinne, and not of me.

Answ. That is not so; for Originall sinne is sinne, and all men know, that children die, that neuer sinned by imitation, not actually after the similitude of *Adams* transgression, Rom. 5. *And death goeth ouer all, in as much as all haue sinned.* If sinne were not in infants, they could not die, heare therefore thy sentence.

The Sentence. Thou (*Old-man*) hast by that name beene indited of these Felonies, Outrages, and murthers, and for the same arraigned; thou hast pleaded Not guiltie, and put thy selfe vpon

vpon the *tryall*, and art found guiltie; and hauing nothing iustly to say for thy selfe, this is the Law: thou shalt be carried backe to the place of Execution, and there *bee cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lusts*, of euery one that hath truely put on Christ. Ephe. 4. 22. Col. 3. 9. 5.

This sentence pronounced, the Sheriffe is commanded to do Execution; which *Religion*, by his *Vnder-Sheriffe Resolution*, seeth throughly performed.

The *Executioner* is he that hath put on Christ, Gal. 5. 24. *Executioner.*

This Prisoner thus proceeded against, the Gaoler is commanded to set out *Mistris Heart* to the Barr, who is commanded to hold vp *Mistresse Heart tried*

her hand, and then is her Inditement read.

Her inditement.

Mistris Heart, thou art here indited by the name of *Mistrisse Heart of Soule*, in the County of the *Isle of Man*, that also vpon the day of Mans fall in *Paradise*, thou

Rom.2.5. becamest corrupted, accompanying the *Old-man*, and also *Will* thy man, and hast been so hardned that thou couldest not repent, and so blind, that thou becamest past feeling, and hast made men to giue themselues ouer to al lasciuiousnesse, to worke all vncleannesse, euen with greedinesse, to be also very slow to beleeue all that the Prophets haue spoken: and to be so enraged with choller, sometimes as to runne mercilesly on Innocents to murther them

Eph.4. 18.19.

Luk.24.25

them, and to cause men most cursedly to depart from the liuing God. Thou hast been, and art also in confederacie with al & euery euill thought, word, and deed, commited against God and Man. Thou hast beene a receptacle of all the abominations of euery sin whatsoeuer, and hast had conference with Sathan to lie vnto the holy Ghost, and for greedie gain, at the diuels suggestion, hast set some on worke to play the Traitors to the shedding of the innocent bloud of our Soueraigne, contrary to the Peace of the King his Crowne and Dignitie. What sayest thou to this Inditement? Guiltie, or not guiltie?

Act. 7. 54.

Mat. 9 4. & 21. 34.

Ioh. 13. 2. Act. 5. 3.

Ioh. 13. 2.

Shee answers, Not guiltie, and puts her selfe to the Trial.

Then the Cryer saith, If any man can giue *Euidence* against the Prisoner at the Barre, let him come; for shee stands vpon her deliuerance: then come in such as can say any thing against her, and first is *Moses*.

Hearts accusers.

Moses.

Moses, what can you say against this prisoner? looke vpon her, see if you know her.

My Lord, I know her well enough, she made me and my brother *Aaron* to speak so vnaduisedly with our lips by her passion, that we could neither of vs be admitted to goe into the land of *Canaan*. This I can say of her, *that euery imagination of her thought is onely euill continually*, and that naught she hath beene from her

Psal. 106. 32. 33.

Gen. 6. 5. Gen. 8. 21.

her youth vp.

Moses hauing ended, then saith the Iudge, is there any more?

To whom answer is made, yes (My Lord) there is *Ieremy* the Prophet. *Ieremie.*

Ieremie the Prophet looke vpon the prisoner, can you say any thing on the behalfe of his Maiestie?

My Lord, this I can say, *that she is deceitfull aboue all things, and desperately wicked*: so that no man without Gods speciall assistance can either finde out her deuices, or escape her treacheries. Ier. 17. 9.

And this moreouer I know that she hath beene sent vnto and forwarned to wash her selfe of her wickednesse: and yet for all this she doth lodge still ill thoughts in her house. Ier. 4 14.

Ier.7.24. and 9.14. and 11.8. and 13.10

Yea (my Lord) shee hath seduced many from God, making them to walke after her euill counsels and imaginations, to their vtter destructions. And I am truely informed, that there is euer the place where the enemies of their owne soules doe worke their wickednesse and mischiefes.

Psal.58.2.

Is there any more *Euidences?*

Yes, my Lord, heere is *Ezekiel.*

Ezekiel, what can you say?

Ezekiel,

My Lord, I can witnesse thus much; such is her lewdnesse, that she followed after Idols, and after Couetousnesse, which is Idolatry; both high Treason and Rebellion against God. Yea so very shamelesly and lawlesly she

Ezek 20. 16. and 33.1.

carrieth

carrieth herselfe, that if such lewd companions come not into her, she will goe out and follow them.

These be witnesses enow, saith the Iudge, to condemne her, but is there any other?

Yes my Lord, please you here are more: here's Saint *Matthew*.

Saint *Matthew*, what can you say against the Prisoner at the Barre?

My Lord, I haue heard it from the mouth of my *Lord Cheife Iustice* himselfe (when I did attend vpon him, hee hauing occasion publikely to speake of her) that *out of the heart doe come euill thoughts, Adulteries, Fornications, Murthers, Thefts, Couetousnesse, Wickednes, Deceit, Lasciousnesse, an euill eye, Blasphemie,* Pride

S. Mathew

Mat. 15. 19.

Pride and Foolishnesse. All these euils he witnesseth to come forth of her house: so that it is euident against her by his honours vndoubted testimonie, that she is an harbourer of a companie of very bad and vnsufferable guests.

S. Marke. Marke. 7. 21, 22, 23.

Saint *Marke*, here next mee, can witnesse as much.

It is very true my Lord.

Here is an Harlottrie indeed (saith the Iudge) Iurie, if you be agreed giue in your Verdict, what say you of this Prisoner? Guiltie or not guiltie?

Wee say guiltie, my Lord.

Woman, what canst thou say for thy selfe, that sentence according to Law should not be pronounced against thee?

Ah, good my Lord, take pittie

pittie on me, a poore weake old woman; these men speake against me the worst that they can, because I would not bee ruled by them. They speake of malice my Lord. If I haue misdemeaned my selfe any way, it was by this *Old-man* my fathers misleadings, (My Lord) by whom, I thought, that being a woman I should be wholly guided. But heare me (good my Lord) I beseech you, let not these mens testimonies cast me away. For I did dwell with as good men, and better than they are, or euer were (my Lord) as other can witnesse, to my great commendations.

Hearts plea for her selfe.

Then saith the Iudge, who are these I pray you?

I dwelt (My Lord) with King *Dauid*, with King *Solo-*

Psal. 19.1. 1.Chro. 39 19.15.17.

mon

mon, and was in their house held to be a *perfect Heart*: so was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the father of the Faithfull, was I found *faithfull*, and such hath beene my credit, that I was well spoken of euen to God himselfe by good King *Hezekiah*. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehemiah*, and others that haue recorded the same.

Nehe. 9 8. Isa 38. 3.

Besides all these (be pleased to heare me, good my Lord) aske all the Country people, & they will with one mouth speake well of mee. They haue (say they) a good *Heart* towards God, and that euer since they were borne, they neuer found me so wicked

Ignorant people praise their heart.

ked as these witnesses are pleased to speake. I hope therefore (my Lord) that you will be pleased to be good to me, good my Lord pittie a verie old aged poore woman, as euer you came of a woman.

The Iudges speech to her.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou dost confesse, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiestie to see thee reformed. *Againe*, that thou dost acknowledge thy selfe to haue beene wholy led by the *Old-man*, one now most iustly condemned by the law to be crucified.

As

As touching *Dauids* heart, *Salomons* heart, *Asa* his heart, the faithfull heart of *Abraham*, and the vpright heart of *Hezekiah*, neuer an one of these was thyselfe, thou doest lewdly seeke to deceiue by equiuocation, and to beguile the standers by with thy tricks of *Iesuiticall* cousenage. True it is that there is great commendation of an *Heart*, and the same to be an honest and good heart an vpright heart, a faithfull heart. But woman, this is the heart sanctified and purged by faith in all those that are borne a new of water and the holy Ghost: but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in qualitie: therefore thy boasting

Mat. 13. Luke 18.

The heart is twofold.

Sanctified

Corrupt.

sting is vaine, thy pleading subtiltie, verifying *Ieremiahs* euidence of thee, that thou art very deceitfull.

As for the vulgar prai sing of thee, it is through their owne selfe-loue, & fooliſh ſelfe conceit, & their vtter ignorãce of thee, that maketh thẽ to ſpeak ſo well of thee. Thou doeſt therefore but trifle away the time, & trouble the aſſembly.

As for thine age, it procureth thee no pittie at all, becauſe thou haſt beguiled, vndone, and bewitched ſo many. Thine age ſhould haue taught thee better things, but thy obſtinacy in wickedneſſe would not ſuffer thee. Heare therefore thy ſentence.

Sentence against Mistriſſe Heart.

Thou *Miſtriſſe Heart* haſt beene indited by the name of *Miſtriſſe Heart*, of thoſe Fellonies,

lonies, murthers, Conspiracies and rebellions, and for the same hast been arraigned: thou hast pleaded not guilty, hast put thy selfe to the triall, and beene found guiltie, hauing nothing iustly to say for thy selfe. This is the law. Thou shalt bee carried backe from whence thou camest, and there liue condemned to perpetuall imprisonment vnder *Master Newman* the Keeper, without baile or maine prize. *Gaoler*, take her to thee, looke to the prisonner, and keepe this *Heart diligently, and take heed least there be at any time in you an heart of Infidelity, to depart from the liuing God. Maister Sheriffe* Religion, and the *Vnder sheriffe* Resolution, doe see it performed very carefully and speedily accor-

Her punishment.

Pro 4 23. Heb 3.12.

according to the sentence giuen.

After *Mistrisse Hearts* arraignment, and condemnation, *wilfull Will*, is commanded to the Barre, and to hold vp his hand, and his Inditement was read.

Wilfull Will, thou art indited by the name of *Wilfull Will*, of the Towne of *Free*, and in the County of *Euill*, that thou partaking with *Oldman*, and lewdly liuing at the bent of *Mistrisse Heart*, hast beene a Champion for them, ready to act all their villanies, and vpon euery motion of theirs, or any sollicitation of those her harlotrie maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of man*, to

Will arraigned.

to raise rebellion, and by force and armes hast often attempted to rush in and vpon his Maiesties *Garison*, appointed for the safe keeping of the Towne of *Soule*, and so of the whole *Iland*, and thereby hast giuen occasion to the Enemies, to seeke to invade the same, contrary to the peace of our Soueraigne Lord the King, his Crowne and dignitie.

What sayest thou to this Inditement, guiltie or not guiltie?

His answer was, not guiltie (my Lord) and so put himself vpon his tryall by God and the Countrey.

Witnesses caled out.

Then were witnesses called out, and the first of them was the Captaine of the Garrison, which was one *Captain Reason*. This

The Captaine comming before the Iudge, was asked what hee could say, for the King, against the prisoner at the Barre?

My Lord, saith hee, by my Soueraignes appointment, I was Made Captaine of this Garison in *Soule*; and his Maiestie also was pleased to place this Prisoner in the same for his seruice, but yet vnder mee, and at my command, and not to doe what he himselfe listed. *Captaine Reason.*

But hee hauing conceited himselfe to bee free, and not vnder controlment, and being growne *Full*, he hath by the bewitching of Mistrisse *Heart*, and her Maides endeuoured to beare all the sway, treading downe with contempt all my lawfull commands,

Reasons & arguments to conuince.

mands. I made many *fortifications* against his violent courses, to restraine his outroades, least thereby he should haue made way for his Enemies breaking in vpon vs, to the danger of the whole Iland: but all these fortifications very often he hath defaced, and by the force of strong passions, he hath borne them downe before him, without any regard of supreme or subordinate authoritie whatsoeuer. He may well (my Lord) be called *wilfull Will*, for except he be more vnder subiection, neither I his Captaine, nor euer an Officer in the whole band, will be obeyed, yea, assuredly (my Lord) if he be not curbed, the whole Towne of *Soule*, will be ouerthrowne, and all the Iland fall

fall into the Enemies hand, to the great dishonour of his Maiestie. And this is that which I haue, for the present, to say. My Officers, if it please your Lordship to haue them called, can say very much against him.

Then saith the Clerke, Cryer, call in Captaine *Re-son Lieutenant.*

Whats his name, saith the Cryer?

He is, saith the Clerk, called *Discourse.*

Lieutenant *Discourse*, come into the Court, *Vous auez* the Lieutenant.

The Lieutenant his witnesse.

Lieutenant, what can you say touching this *Wilfull Will*, the prisoner at the Barre?

My Lord, my Captaine and I haue had many occasions of much conference vpon

on euery serious busines, into which this Prisoner hath often intruded himselfe, and thereby hath greatly hindred our designments. For say we what we could, hee would haue all things goe after his pleasure, and onely to satisfie the lust of Mistris *Heart*, and some of her drabs, on whom hee hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, hauing no power to denie them any thing.

Our *Ancient* (my Lord) can further informe you.

How call you him, saith the Iudge?

Hee is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court

Court, *vous aues Profession.*

Ancient, What can you say for the King against the Prisoner at the Barre?

The Ancient his Witnes

My Lord, when I bare my colours of a *Holy conuersation*, and displaied the same in *Word* and *Deed* before the company, he hath attempted, and that not seldome to rend and teare them; and this not onely within our selues, but sometime also before, and in the very sight of the Enemie hath sought to deface my colours, through his violent disposition, vntamed nature, with the helpe of enraged passions, to my vtter disgrace, and not to mine onely, but to the whole *band* of good qualities, gifts and graces, in the towne of *Soule.*

So heady he is, and so per-

uersly bent to his owne will that he neuer regardeth, for the present, what may happen afterwards. Our two Sergeants can more at large discouer him, if it please your Lordship to heare them: Here they stand by me.

What doe you call them, saith the Iudge? My Lord, saith the *Ancient*, the one is Sergeant *Vnity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very seruiceable for good gouernment. Sergeant *Vnity*, come in, What can you say of this Prisoner?

Sergeant Vnities witnesse.

My Lord, when al the whole band louingly, as one man, were obedient in al things, he vpon euery least discontent did mutinie, and endeuoured to set vs at ods one against another

another. He hath adhered to ſecret Conſpiracies of inbred Corruptions; yea, and hath not beene onely found to fauour, but alſo to ſtand for, and to grace our open enemies, euen Satans ſuggeſtions, and the pompes and vanities of this wicked world; to whom he hath beene ſo ſeruiceable, as if he had beene a preſt Souldier for them, forgetting his faith and allegiance to his owne Soueraigne. If he be not (my Lord) ſuppreſſed, he will at the length be our vtter ouerthrow. My fellow, Sergeant *Order*, can ſay more.

Sergeant *Order*, What is that you haue to witneſſe againſt the priſoner?

Sergeant Orders witneſſe.

My Lord, whenſoeuer he commeth out of that lewd

Harlots house, Mistris *Hearts*, and from among her young Strumpets, he is so enraged, as hee behaueth himselfe more like a sauage beast than a man: all is by him put out of order, our *Captaine* cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitfull companion, called *Shew of Good*, to hearten him in his forward courses and bad intisments. Of himselfe he is ill enough, but these (my Lord) make him vncapable of good Counsell, or of the best aduice that our Captaine can giue him.

Companions to Willfull Will.

Where are, saith the Iudge, these fellowes; why were they not apprehended, and

and brought in hither with him?

My Lord, as ſoone as he was attached and brought vnder authoritie, they both preſently fled: Our Captaine *Reaſon* made diligent ſearch after them, but could not finde them. For my Lord, theſe Companions durſt neuer appeare with him, but when they knew him to be wholy bent to his owne will, & when they were very ſure our captaine had not ſtrength enough with him to withſtand them, otherwiſe they would keepe cloſe, & not apparently be ſeene to countenance him. If order might be taken for apprehending of theſe, there would be ſome hope of better gouernment in this priſoner, if he hap to be releaſed.

Vpon this the Iudge gaue order to Master *Sheriffe*, to his *Vnder-Sheriffe*, and to all the Iustices of the Beneh for the speedie apprehending of these two lewd and rebellious companions. Then the Crier, was commanded to call in one witnes more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending presently appeared.

The Corporall being at the Barre, it was demanded of him what he could say, more then had beene spoken?

Corporall Disciplines witnesse.

My Lord, saith he, though verie much hath beene spoken, & that most truly against him, yet haue I more to say than hitherto hath been spoken by any of them. It is well knowne,

knowne, my Lord, to the whole *Corps de guard*, how vnruly hee hath beene after the setting of the watch. such conceit he hath euer had of his freedome (my Lord) that my very name hath beene odious vnto him. He hath gotten such libertie, that he could neuer endure to bee disciplined. Our armes he hath taken and made them often vnseruiceable.

Will is a great hinderance to spirituall warfare.

Our *Powder* of holy affections he hath damped, the *Match* of feruency of spirit he hath put out: the *Small shot* of spirituall eiaculations he so stopped as in time of need they would not go off; of the *sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of saluation, bruised the *Brest-*

plate of righteousnesse: the *Shield* of Faith he cast away, & vnlooſed the *Girdle* of verity. The *Points* of al the pikes of diuine threats by presumption he so brake off, as they had no force to pricke the *Heart*. He would (after the Watch was set) of himselfe without the Word goe the roũd, & diuers times meeting the *Gentlemẽ of the round*, holy Meditations & diuine Motions, he would stop their passages and turne them backe againe. And not seldome hath he fallen vpon the *Sentinels*, quicke apprehẽnsions, & put out their eies, so as they could not, if the enemies had approached, haue discerned thẽ. My Lord, by his wilfull vnrulines, & by his obstinate Masterfulnesse, he hath often indangered

dangered the whole *Iland of man*, the lower part called *Corps*, and the higher called *Soule* & in a manner deliuered them into the enemies hand. For the common Souldiers, the powers and faculties of both are too often swayed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed & brought in obedience to our worthy Captaine, he will surely at the length yeeld this his Maiesties right into the hands of forraigne powers, which daily watch to haue by him some opportunitie to inuade vs. They haue (my Lord) often assailed our *Castle of Confidence*, raised vpon the Mount of Gods mercies, hoping onely vpon his

helpe to make a breach therin and entring to cast vs out; we therefore beseech your Lordship to haue iustice against him.

Then saith the iudge, you aske but right, and that which in my place I am bound to yeeld you, without respect of persons.

Honest men of the Iurie, you haue heard what all these Gentlemen haue witnessed against him, if you be agreed of your Verdict, giue it in, what think you of the Prisoner, guilty or not guilty?

They answer, guilty, my Lord.

Then the Iudge turneth his speech to the Prisoner, *Willfull will*, thou hast heard what all these haue witnessed against thee, what canst thou now say for

for thy selfe, why the sentence of death should not now be pronounced against thee?

My Lord, I am a Gentleman free borne, and euer like a Gentleman brought vp in liberty. And though I was in some sort to be ordered by Captaine *Reason*; yet I euer held my selfe his equall, and stood vpon my freedome of chusing or refusing, or of suspending the action. He had no authoritie to inforce me further than it pleased my selfe. I haue alwayes bin a freeman (my Lord) from seruile obedience to any man and owe subiection to none but onely to my Soueraigne. I cannot deny but that Captaine *Reason* hath offered daily to aduise me, and I haue not euer wholly reiected his counsell;

will speak to the Iudge

counsell: If I haue at any time miscarried, it was through the lewd Mistrisse *Hearts* deceiueablenesse, and the violence of these her passionate affections misleading mee, for want of deliberation before I either chused or refused the thing obiected before me.

I doe here (My Lord), ingeniously confesse the truth of all that which these witnesses haue spoken against me, for which I heartily craue pardon.

I also do freely acknowledg that I stood too much vpon my birth, and Gentry, as too many at this day doe, hauing neuer a good quality besides to brag or boast of. I tooke it for granted, that my Gentrie stood in idlenesse, pleasurable

Abuse of birth and gentry.

ſurable delights, hawking, hunting, and haunting Tauernes, drinking of healths, wiffing the Tobaccopipe, putting on of new and variety of faſhions, in Hat and in haire, in cloathes and in ſhooe-ties, in bootes and in ſpurres, in boaſting and bragging, in cracking of oaths, in big lookes, great words, and in ſome out-bearing geſtures the formes of Gentry: which I verily ſuppoſe ſhould ſufficiently of it ſelfe haue borne me out, in all my extrauagant courſes, in my licentious liberty, and laſciuious wantonneſſe in Miſtriſſe *Hearts* houſe, through which I was brought into all theſe rebellious diſorders, for which I iuſtly deſerued my Soueraignes indignation,

indignation, of whom I humbly craue mercie and forgiueneſſe, Good (my Lord) take pittie vpon me.

Iudges ſpeech to Will.

Wilfull-Will, I am ſorrie that thy deſerts are no better, being ſo well-borne, and that thou haſt ſo abvſed thy Gentry to thy ſhame and confuſion, through thy vaine miſtake, and foule abuſe of the conceit of *Gentry* which

True Gentry what.

conſiſts of nobleneſſe of ſpirit, honourable endowments of mind, praiſe worthy qualities, & ſeruiceable imployments for the King and Country; and not in ſuch baſe conditions as thou haſt named vnfitting altogether true Gentrie, being indeed the fruits either of degenerating ſpirits from the worth of their Anceſtors, or the propertie of new vpſtarts, neuer

neuer hauing had the right breeding of true Gentry, nor the vnderstanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and maist doe his Maiestie good seruice hereafter, thy deserued sentence shall be deferred off, till his Maiesties pleasure bee further knowne concerning thee: yet in the meane space thou art to be bound to thy good behauiour, and be carried back againe, to remaine vnder the custodie of Master *New man*. Gaoler, take him to thee, and see him foorth comming whensoeuer hee shall be called for.

Then said he, I humbly thanke your Lordship, and so bowing himselfe to the Bench,

Bench, hee is carryed away from the Barre, to the place from whence hee came, to remaine Prisoner vntill hee should be released.

After he was remoued, the Gaoler was commanded to set Mistrisse *Hearts* Maids to the barre. But vpon deliberation they were sent to Ward againe vnto another time. The reason was, for that two great *Traitors* and *Rebels*, chiefe amongst the damned crue, were presently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

Two capitall sins.

These two were *Couetousnesse* and *Idolatry*, Capitall Theeues, pestilently mischieuous

chieuous against God, his Worship & Seruice, against the Church, and against the Common weale.

Couetousnesse was ioyned with Idolatry, because he is also called Idolatry. Now all other prisoners remoued, and the *Iudge* with the *Bench* ready for these, the *Clerke* willeth the *Crier* to command the *Gaoler* to set *Couetousnesse* to the Barr, which the *Gaoler* doth forthwith. Col. 3. 5. *Couetousnesse tryed.*

Then saith he vnto him, *Couetousnesse* hold vp thy hand and heare thy Inditement.

Couetousnesse, thou art here indited by the name of *Couetousnesse*, in the Towne of *Want*, in the County of *Neuerfull*, that from the day of thy first being thou hast beene *His Inditement.*

beene the root of all euill, ha-
1. Tim. 6. 10. uing made some to play the Theeues, others to commit Treason against our Soue-
Mich. 2.2 raigne Lord the King; others to murther Innocents for their inheritance. Thou art also here indited for bribery, extortion, oppression, vsury, iniustice, cousenage, vnmercifullnesse, and a multitude of outragious Villanies: besides thy hindering men in holy duties and meanes of Saluation, forcing them headlong to their destruction, contrary to the Peace of our Soueraigne Lord the King, his Crowne and Dignity.

What sayest thou to this Inditement, guiltie or not guiltie?

He answereth not guiltie (my Lord) and so hee puts himselfe

himselfe vpon the triall.

After this, the parties that can giue Euidence are called in, and first *Repentance* is commanded to produce his Witnesses.

The first Euidence against him is repentance.

Repentance, what can you say?

My Lord, since the Prisoner was committed to prison and put into *Ward*, some of my witnesses are dead, as *Achan*, *Ahab*, and *Iudas*.

Then, saith the Iudge, look the Records *Clerk*, and reade them.

My Lord, I reade here that *Achan* confessed that by *Couetousnesse* he was mooued to looke vpon a wedge of gold, and so coueting, stole it, and with it a Babyloniſh garment, to the death and destruction

What euill Couetousnesse hath done. Iosh. 7.

struction of him and all his. Also I here find, how through *Couetousnesse Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sick for it, because he could not haue his will But *Iesabel* procured
1 King 21 by his leaue and liking the death of *Naboth* and his sons, and so got possession of the Vineyard. Moreouer; I finde here, that *Iudas* confessed how he betrayed the innocēt bloud of our Sauior through *Couetousnes* and desire of money. This is all the Confession my Lord, in the *Records*.

Then the Iudge willeth the Constable and his Assistants which were at the apprehending of him to be called, who make their appearance.

Constable, what can you say, and those that were with you

you against this prisoner at the Barre?

My Lord, when we went to make search for him, he hid himselfe so close, as we had much ado at first to find him in *Mistrisse Hearts* house; who had almost perswaded vs that he had not bin there, vntill I learned it from *Dauid* the man of God, whom I had found petitioning the *Lord Cheife Iustice* for a warrant of the good behauiour against the *Couetousnesse* of ỹ Heart. Then thought I, certainly he is here in this house: for if *Dauid* feared to haue him in his heart, that gaue so many miliõs of gold & siluer, 3300. Cartload of Treasure for the building of the Temple, can I thinke him not to be here? I sought therefore diligently my

It troubles and darkens the vnderstanding.

Dauids Care to preuent Couetousnes. Psal. 119. 36.

Without diligent search it is hard to find out our Couetousnesse.

my Lord, and found him, but before I could attach him, he was got into a darke corner & attempted to blow out my candlelight, and to haue escaped me. But I and my Company tooke such diligent heed to him, as he could not get from vs: yet before we could bind him, and bring him away, he endeuoured to mischieue as many as came neere him, and would by no meanes obey my Warrant, as the rest here (my Lord) can tell if you please to heare them. Then began euery one of them to speake.

Cares complaint.

Care complained, that he had almost choaked him with the world and worldly businesses, so as he had no leasure to minde heauenly things.

Clearing

Clearing accused him that he had so vndermined his vnderstanding at vnawares, as almost he had broken the necke of his good name, and reputation of his profession and Religion.

Clearing accuseth him.

Indignation complained that hee had well nigh lost his life by him: for whereas before he could not behold Sinne, but with an holy anger; now profit of Sinne, through this cursed Couetousnesse, made him looke cheerefully vpon it, and heartily welcome it for profits sake.

Indignation cõplaineth.

Feare complaineth, that he did bewitch him: for said he, whereas before I was tender hearted and trembled at Gods Word, desire of gaine made mee loath to lose my

Feare speaketh against him.

my commodity, though I got it with Sin.

Vehement desire hurt by him.

Vehement desire did greatly complaine of his violent setting vpon him, to make him eager after earthly things, so as he could hardly take any rest.

Zeale blunted.

Zeale complained, that he strucke himselfe hard vpon the head, as the blow made him, in hope of gaine, almost without sense of Gods glory, which before he preferred aboue all things in the world.

Reuenge made weak

Lastly, *Reuenge* complained that the Prisoner had attempted to murther him, and so wounded him, as whereas before he could master sin, now he was growne so weake, as any gainefull sin was able to master him, and to

to bring him vnder command.

When these had spoken what they could, the rest were brought to giue euidence, and these also were men of very good account, and of great worth in their Country; *Master Church*, *Master Common-Weale*, *Master Houshould*, *Master Neighbour-hood*, *and Master Goodworke*, who hauing answered to their names, they giue in Euidence one by one.

Other witnesses produced.

Master Church, what can you say against the prisoner at the Barre?

Master Church his witnesse.

My Lord, I am not able to reckon the particular mischiefes he hath done against me. There falleth neuer a Benefice of any reasonable value, but he sets many to

runne and ride after it, and to offer largely for it, and maketh some *Patrons* theeues, and to admit many an *Ignoramus* into the charge and cure of Soules: and many a Minister to be a periured Simonist before God. He maketh not a few to heape vp meanes, not onely for maintenance, but also to make themselues great; and many which come in freely to neglect the care of their flockes, and to seeke after their fleeces, to care to be rich, and to follow so after the world, as that either they giue ouer to preach, or doe make them preach at home very idly, seldome and vnprofitably, though abroad either for their hire, or applaudity more diligently and commendable.

When

When People come to Church (my Lord) he marreth their deuotion and haleth their soules out of the Church, to make them to be walking their grounds, talking with their friends, plotting businesses, and to be going some iourney, to be at some Market or Faire to be counting their debts, following their debtors, reckoning vp their loane vpon Vsury, their profits and gaine, here and there, not without feare of losses. And all these things (my Lord) with many other worldly thoughts, whilst their bodies are in Church. When people come from the Church, he choaketh the seede of Gods Word, that it thriueth in very few, and of these few, it is more in talke than

People hindred by Couetousnes in the Church.

Mat. 13. *People hindred comming out of the Church*

than in practise. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his seruice, but for their worldy affaires, because they will not take another time for hindering their profit in the weeke dayes.

Much more (my Lord) I haue to say, But I am loth to be too tedious.

You Master *Church* haue spoken sufficiently & enough to condemne him.

Call Master *Common-Weale.*

Master Cõmon-weale his accusations.

Master *Common-Weale*, what cã you say on the kings behalfe against the Prisoner at Barre?

My Lord, this man hath entred so farre into all busi-

nesses

nesses, as he hath almost vtterly vndone me. Hee propoundeth Offices to sale, and so maketh the buyers to sell their duties for profit to make vp their moneies. He hath monopolized commodities into his hands, inhanced the prices of things, to the great grieuance of the Kings Subiects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Iustice, by briberie, by making many Lawyers pleade more for Fees, than honestly, for the equitie of the cause; by delaying the cause, by remooving it from one Court to another, till men bee vndone. He hath, to get his desire, suborned false witnesses, counterfeited

Euidences, and forged Wils. Good my Lord, let some order be taken with him, else he will vtterly bring me to ruine and all mine for euer.

Call Master *Houshould*.

Master *Houshold*, what can you say concerning the Prisoner?

Master Houshuld his witnes.

My Lord, this wicked *Couetousnesse* keepes holy exercises out of priuate houses; he will not let Parents haue any time to instruct their children, he maketh Masters vse their seruants more like beasts than men, they are so wholly imploied in worldly businesses: as for their soules there is no care taken, but they are left to liue as soule-lesse men. Hee causeth niggardly house-keeping, and ouer labouring of seruants He breedeth

breedeth much contention, chiding, and too much vse of ill language by Mistresses and Dames, yea, betweene men and their wiues in their Family, to the great griefe and ill example of their children and seruants.

Yea (my Lord) he hath made children to be cruell to their Parents, brethren and sisters to hate one another, neere of kindred and bloud to goe to Law one with another, for and about diuiding goods, lands, and inheritances; yea, I can witnesse this, that he hath made them murther one another: Children their Parents, Husbands their Wiues, and one brother another. It would be too long to particularize, how great euils, and how many waies he

Cruelty of Contentions

hath iniured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbourhood.*

Friend, What is it that you can say touching this prisoner?

Master Neighbourhood his witnesse.

My Lord, this vnhappie man hath altogether disunited mens affections, so as in our Towne there is very litle loue: hardly will one doe another a good turne freely, but either it must be one for another, like for like, or in certain future hope for gaine. This wretch hath almost banisht all friendly societie; euerie man is so now for himselfe, as he neglecteth his neighbour almost

almost wholly. He maketh them trespasse one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and vnneighbourly languages for a pennie losse, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost vtterly vndon by him. For (my Lord) we were a companie of very good neighbours till he became *Landlord*: here dwelt *Amitie*, *Kindnesse*, *Gentlenesse*, *Loue*, *Peace*, *Charity*, *Patience*, *Goodnesse*, *Ready-goodwill*, *Forgetfulnesse of wrongs*, *Sociablenes*, *Good-turnes*, and *ioy*, but most vniustly by his cruelty and wrong dealing he hath displaced them, and brought (my Lord) a companie of in-

Good neighbours and peaceable.

fernall spirits, for so I thinke I may without offence call them, which are these: *Hatred, Malice, Enuie, Wrath, Anger, Churlishnesse, Discord Niggardlinesse, Sturdinesse, Strife, debate, Variance, Emulation, Sedition, Wrangling, Fraud, deceit, Malignity, Despight, vnnaturalnesse, implacablenesse, Vnthankfulnesse, Fiercenesse, Highmindednesse, Selfe loue, Makebate,* and *Vnmercifulnesse.* The best that he brings in (my Lord) are *Costlesse complements, Faire Speech, How doe you, Good-morrow, Good euen, Glad to see you well, Word-welcom, Will you drinke, Farewell, Yours to command,* and such like; also one *Little good,* with another called *Soone-lost,* and amongst these *No-harme* is greatly com-

Gal 5. *Ill Neighbours, and very vnquiet.* Rom. 2.

2 Tim. 3.

The best kindnesses of the Couetous.

No harme. the best mã among the Couetous.

commended, but neuer a *Good man* amongst them, much lesse any *Too good* to be found in the Parish, except more in name, than in deed. And this is that which I haue to say my Lord, at this time.

Call out Master *Goodworke.*

Master *Good worke*, what can you say touching the prisoner?

My Lord, there hath beene so much spoken that I need say nothing; yet none haue more iust cause to complaine than I haue: for he hath endeuoured to his vtmost to roote me out, and all my posterity, *Bounty*, *Liberality*, and *Hospitality*.

M. Goodworke his accusation.

Couetousnes an enemy to good works.

My Lord, we by reason of him, daily stand in feare of our liues; all the countrey crieth

crieth out, of him in their loue to vs, who well know how often he hath attempted to murther vs.

He hath put out of ioynt both the armes of my Sonne *Bounty*, and almoſt broken the backe of my Sonne *Liberality*, that he hardly at any time goeth vpright, and all know this, that he hath violently ſet vpon my ſonne *Hoſpitalitie*, and forced him out of doores, and in his ſtead hath let in *Pride of apparell*, *Sumptuous building*, *Affectation of vaine Titles*, whom he hath made to ſhut the doores, perſwading them that to maintaine their ſtate, they muſt increaſe their reuenues, by new purchaſes, by racking of rents, by inhauncing their fines, and incomes, all little enough

nough to vphold their outward ſtate, and vaine pompe abroad. And this(my Lord) is that which for the preſent I haue to ſay.

Then it was asked if all were come in, that ſhould giue Euidence?

Anſwer was made: my Lord, here is onely one man more, poore *Pouerty*, brought hither by authoritie to giue Euidence, may it pleaſe you heare him.

Call in *Pouerty*.

Pouerty, What canſt thou ſay againſt this priſoner at the Barre?

Good my Lord, I haue reaſon to curſe the day that euer I knew him, and hee onely it is that hath brought mee to this poore ſtate.

Pouerty his grieuous Complaint againſt couetouſneſſe.

The Couetous are vnmercifull in seeking their owne gaine.

I was a man of some credite, my neighbours well know; till I had to doe with him, who would lend mee nothing but vpon Vsurie, and that vpon great bonds and morgage of lands: and so greedy a Wolfe was he vpon his prey, that If I missed but one day of paiment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I paied him by presents and gifts so much with the vse, as made me to groane vnder the burthen, feeling my selfe in an irrecouerable Consumption. Sometimes to keepe day with him, I was inforced either to buy for time, or else to sell something out of hand to make readie monies: either of which was as bad, or worse than

than the biting of vsurie, for when *William-Greedy* a brother of his, or also *Caine* his Cousin perceiued my need, oh how did he in selling for time extort from me, and in buying for readie monie presse me? So that to escape a whirle-poole, I fell into deuouring gulfes, and thus he vndid me.

And not being therewith content (woe vnto him,) when I became tenant (my Lord) who was before a good *Free holder*, he put into our *Land-lords* heart, to depopulate our whole Parish of *Wealth*, (for so it was called) and there in stead of many honest Inhabitants and good house-keepers, he set a Shepheard and his Curre to feed his flocks. This also is he (my Lord)

It depopulateth Parishes

Lord) that maketh men of faire lands (which might liue well on their owne reuenues and demeans) to take Farmes into their hands, and to driue out such as had beene mercifull releeuers of their poore neighbours. In our poore estate we haue sought to him for releefe, but instead of comfort, he hath railed on vs, threatned to whip vs, and to send vs to the *House of Correction*. Nothing will he doe for vs, but what by Law he is inforced vnto, though he keepe his Church, & can sometime also talke of Religion. Hee beggers all of vs (my Lord) on worke he will not set vs, and yet will not suffer vs to seeke abroad for releefe. He neuer seeth vs, but his heart riseth against vs. Hee rather will

Couetous will giue nothing but by Law.

will aduenture his own damnation, than part with one pennie, except it be to goe gay, to buy and purchase for him and his. Yea (my Lord) that all may kuow his mercileſſe crueltie when we haue wanted releefe, and begged of him, he hath counſelled vs to ſhift for our ſelues, and ſteale out of the ſtackes of Corne in gleaning time for bread, to breake hedges, to ſteale wood or coale in the night, to make vs fires, to plucke ſheepe, or ſheere off their wooll, for cloathing, to rob Orchards, for fruit, to ſteale geeſe, hennes, ducks, pigges, and ſheepe, for fleſh meate, to couſen men that ſet vs on worke, and to make vs poore people hatefull to God and man. For he careth not

Couetouſnes prouoketh to theft.

not (my Lord) so as he may not bee charged any way what we doe, or what becommeth of vs.

And yet to make vp the height of vnmercifullnesse, he will be the first, if we of meere extreame need do amisse, that will cry out against vs & pursue vs to death. This hath euer been his course hitherto, (my Lord) consider rightly of vs and pittie our case, I beseech you good my Lord.

Powerty, thy case indeed is to be pitied: *Iurie* you haue heard the *Euidence* of al, what say you of the prisoner at the Barre, is he guiltie or not guiltie?

Iurie, Guiltie my Lord.

Countousnesse, thou hast heard what all these witnesses haue laid to thy charge and

and spoken against thee, what canst thou say for thy selfe, why sentence vpon these honest mens verdict should not be pronounced against thee?

Couetousnes plea against Pouerty.

My Lord, I stand for my life, let it please you with patience to heare mee: and first touching this impatient ingratefull out-crying fellow *Pouerty*; it was not I my Lord, when he was wealthy, but his then daily and only Companions, *Sloth*, *Carelessenesse*, *Prodigality*, *Good-fellowship*, *Gogay*, *Good cheere*, *wantonnesse*, *improuidence*, *Little-worke*, and *Many-mouthes*, which (my Lord) cast him into a Consumption, and like Canker-wormes consumed him quickly. I confesse he came to me often to borrow, but when I saw his vaine courses of expence

What makes men poore.

Excuses of the Couetous in lending.

pence, I was very loth to lend to him, but that he so earnestly intreated mee, euen with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and saue him and his estate from ruine, if I would doe him that kindnesse, to lend him in his need.

Thus (my Lord) was I moued and drawne on to lend him according to the Statute, onely I tooke good securitie, because I perceiued him to be wastfull. Aduantage I neuer tooke, but onely when I saw that he was an idle fellow and careleſſe, and would neuer keepe day, then I would onely threaten him to terrifie him, (my Lord) and if he then brought any kindneſſe to my wife, it is more than

than I know of, and more that I desire of him.

In buying.

Sometimes he would offer to sell me the land morgaged to me, when he could not pay, and told me that of necessity he must sell it, and if I would not, another should buy it. Then I thought my selfe as worthy to haue it as any other in all reason.

In not giuing.

For my threatning of him and his companie, when they went a begging: true it is, because I say, that as they had consumed themselues, they thought to relie on me, and so in like sort haue eaten me vp too: for idlely had they liued, and worke they neither could nor would. And whereas they accuse me that I compelled them to steale, herein they very much wrong me

(my

(my Lord) for it was their *Loue to liue idlely*, and their *Pinching neceſſity*, which led and inforced them to fall to ſhifting and ſtealing, and not I my Lord.

In depopulating townes.

Touching their *Landlords* depopulating of the *Towne of Wealth*, they their own ſelues were the verie cauſe thereof, for that worthy Knight and my kinſman, Sir *Wordly Wiſe* when hee ſaw how ſome by ſuits of Law, others by drunkenneſſe and Ryot, others by Pride and idleneſſe did waſte their eſtates, ſo as they were neither able to till their land, nor to ſtocke their grounds, he bought their eſtates, one after another, and ſo left them to buy or hire for themſelues elſwhere. And when thus they had remooued them-

themselues, he sought the welfare of the *Commonweale*, which was to hold vp cloathing (my Lord) the chiefest meanes here to set the poore on worke, which cannot be without wooll, and wooll cannot be had without flocks of sheepe.

Pretence of publique good.

If this Worthy Knight, and good Common-wealths man tooke any aduise of me, it was for publike good. Good my Lord, consider that *pouerty* is impatient, euer complaining, and very vnthankfull to his best friends, if they do not alwayes supply his wants. You know this (my Lord) to be true, and all the Worshipfull Iustices of the bench.

His answer to Master Church.

Touching Master *Church* his accusation; vnworthily doth he lay the faults on me, for

for when any doe ride post so for Benefices when they be fallen, they are set on (my Lord) by *Perking pride*, sometime by *Neighbor-need*, and all of them by Master *Haste*, to get the liuing, and by Master *Feare* to come short of it. It was neuer I that made them offer such sums of monies to Patrons, (for it is my maner to aduise my friends to be euer sparing of their purses:) but it was their ouer forward friend, Master *Hope-to preuaile* that counselled them to make such proffers.

What make Ministers to run so for liuings.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellowes dwelling with such Ministers, commonly called (my Lord)

Who make Ministers so negligēt.

Lord) the parsons man *Ease* and *Idle*, by whom such Ministers are too much led.

If the people profit not vnder those that bee painefull Ministers (my Lord) the fault is not through me, but the fault is in Inbred *Ignorance, Dulnesse, Old-man, Mistresse Heart, and Willfull Will* her man, and *Maides* hating to be reformed, *Dislike of Teachers* either for the person or doctrine. *Want of loue of the Truth, Contentednesse to liue and dye in Ignorance,* and the verie *Diuell himselfe* (my Lord) their vtter enemie. These ought to beare the blame (my Lord) and not I.

Who hinders people from profiting vnder the Word.

Psal. 10. 1 Kin. 22. Ios. 6. Mat. 13.

For Master *Common-Weale* (my Lord) I maruell that hee should thus abuse

Answer to Common-Weale.

me, and wrong me, for (my Lord) he knowes well, that I haue many wayes inriched such as belong vnto him: his cunning *Merchants* in trading, and his craftie *Lawyers* in pleading. I haue holpen many a meane mā to a great estate, and many a base birth to be counted of the *Gentry*. Forward haue I beene to help all sorts of euery estate, of euery profession and of euery trade and course of life, and must I now be questioned for my life?

Answer to Household. Concerning M. *Household*, he hath no reason of all others to blame me; for I taught him how to be warie in his house-keeping, how to māage his estate for his best thrift, how to aduantage himselfe in buying and selling Corne & Cattell,

how

how to let and set, and hire grounds, to graze and fat cattell, and (My Lord) I euer sought his profit in all my courses. He hath no cause thus to accuse mee to your Lordship. He had neuer gotten vp to haue maintained so great a Family, but by me. I raised his Father from a base Cottage, to be a Free-holder, and so himselfe to be Master of a great Family and housholds. If any such euils haue happened vnder him, as he complaineth of, let him accuse *Vnnaturalnesse*, *Impacience*, *Vnruly Passions*, and such like makebates, and withall the *Suggestions of Satã*, which doe set men on such mischiefes, and not mee (my Lord.)

What makes debate in a family.

Answer to Neighbourhood.

For Master *Neighbor-hood*,

hee may of all other be ashamed to accuse me so, because he hath liued much better and nothing worse by mee (my Lord,) for I caused to be remoued from him and his neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Companie of very Vnthrifts, *Waste*, *Ryot*, *Prodigality*, *Drunkennesse*, *Gluttonie*, *idlenesse*, *careleſnesse*, *Needlesse Expence*, and a rout of verie Rascals, with reuerence bee it spoken (my Lord) I taught him and all such as hee is, a better way to liue, and a more thriuing course, to looke diligently to their estates, and to take good courses, to saue to get, and to increase their meanes. As first hauing

Bad society

hauing abandoned ſuch lewd companie before named, in the next place, I aduiſe them to put away their bad Men ſeruants, *Slack* and *Slothfull*, *Careleſſe* and *Waſtfull*, *Gor-belly* and *Toſpot*, *Weake* and *Way-ward*, *Loue-bed* and *Drouſie*, *Light-finger* and *Lurching*, *Gamſter* and *Go-gay*, *Slipſtring* and *Wanderer*, *Scape-thrift* and *Spendall*, and ſuch like vnprofitable Hindes. And withall to rid themſelues in like manner, all of their bad *Maide ſeruants* ſuch as theſe, *Pranker* and *Prattle*, *Wanton* and *Loue-ſicke*, *Sleepie* and *Slugge*, *Sweetlip* and *Daintie*, *Gadding* and *Forgetfull*, *Greene-ſickneſſe* and *Tender*, *Driuell* and *Slut*, alſo and aboue all the

Bad Men-ſeruants.

Bad Maid ſeruants.

Char-woman, and her daughters *Pocketing* and *Filch*, with all their fellowes.

And in stead of these (my Lord) I commended vnto them a company of Men-seruants worth entertainement. al one mans children, the sons of mine honest Neighbour *Good husbandrie*; as *Care* and *Forecast*, *Makebast* and *Wary*, *Thriftie* and *Pinch*, *Aduantage* and *Holdfast*, *Cunning* and *Catch*, *Watchfull* & *Toilesome*, *Homely fare* and *Meanclad*, *Clouted shooe*, and *Patch*, *Vp-betimes* and *Laboure*, *Last vp* and *Trustie*, *Getting* and *Lockfast*, *Spend-little* and *Get-much*, *Take-time* and *Lose-nought*, *Debtlesse* and *Gaine*, with such other profitable seruants.

Thriftie meseruants

And because I knew that Maid-

Maid-seruants answerable to them were as necessarie, I aduised the best I could to prouide such also, the daughters of *Good-housewifery*; as *Eager* and *Spare*, *Quick* and *Nimble*, *Trusty* and *Timely-vp*, *Healthfull* & *Chaste*, *Euer-doing* and *Silent*, *Wittie* and *Pliant*, with other of the like nature helpefull to vphold a mans estate. By which good counsell of mine (my Lord) *Neighbourhood* liueth now richly, and not beggerly, *Neede* knockes not daily at his doore, either to begge or borrow, as hee was wont to doe.

Profitable Maids.

Concerning the last man *Master Good-worke* hee hath least cause of all others to complaine: for that same which hee pleaseth to call in me *Oppression*, *Vsury*, *Extorti-*

Answer to Good-work

on, and what not, haue built many a faire *Almes-house*; many a *goodly Hospitall* in the Land (my Lord) and haue also giuen by *Will*, many a large legacie to the poore, and much to publike vses.

Couetousnes a Romane Catholique

My Lord, when I was a *Romane Catholique* in our Forefathers dayes, none was then in more grace and fauour with all the *Clergie* than my selfe. By mee the holy Father the Pope greatly increased his Treasurie, by my Counsels the *Prelates* gat vp to such an infinite wealth and to such glorious dignities: by me (they making Religion a cloake for mee to put on) they got such stately houses for their dwellings, and for the

the varietie of their orders, built in the best places of euerie Nation, and such yeerely Reuenewes as did exceede for their certaine maintenance.

Good my Lord, let it please your Lordship to think better of me, than these men procured for, witnesses haue beene suggested, for falsely haue they spoken against me. Good my Lord, good my Lord, doe me right I beseech you.

Stand vp, stand vp Fellow, I haue heard with Patience these thy verball Apologies: thy subtil shifts to acquit thy selfe, thy faire shewes to winne thee credit, if it were possible, thereby to procure thine owne release. But know, that yet for all *Iudges speech.*

that thou hast said, the Inditement against thee standeth firme, and the Euidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Atturney, and these worthy Gentlemen, Iustices of this County likewise affirme.

It is very true which your Lordship saith.

Good (my Lord) before you pronounce sentence against me, as you be a righteous Iudge, heare me, but this once more.

What hast thou to say yet for thy selfe?

Couetousnes would finde an error in the inditement

My Lord I am indited by a wrong name, my name (My Lord) is *Thrift*, and not *Couetousnesse*, as all this while my Aduersaries haue borne your Lordship in hand.

Then

Then the Iudge asked Iustice *Sapience* where his examination was? The Iustices Clearke called *Experience*, brought it forth and read it; in which his name was found to be *Couetousnesse*, and that by the witnesses of his neighbours, to whom he was very well knowne.

Fellow saith the Iudge, why dost thou deny thy name?

My Lord, I doe not denie it, for my name is *Thrift*; but when I get vp some wealth, the enuie of my neighbours gaue mee this other nickename: and so common it grew, by their so often calling me, as I lost my other name among them. But there are diuers of my honest neighbours which loue mee, and are glad of my welfare, they

The Couetous will be only held thrifsie.

they haue told mee, that my name formerly was *Thrift*: and they doe assure me, that I am vntruely called *Couetousnesse*.

Then saith the Iudge, who be these, and what are their names?

Who they be that call Couetousnes only thrift.

My Lord, one is *Master Faire speech*, a louing kinde man: and another is *Master Soothing* his kinsman, both of them my familiar friends: whom I haue often inuited and welcomed to my house. Also many other of my good neighbours doe affirme as much to me, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workeman*, *Hireling*, *Tenant*, *Feare-mã*, *Faint heart*, *Loath to offend*, *Clawbacke*, and *Fawning*; for though some of these be but poore men; Yet I haue

haue euer knowne them all to bee so honest, that they haue hated to flatter mee. There are besides these (my Lord) other verie substantiall Gentlemen, as *Master Lucre*, *Master Bribery*, *Master Oppression*, *Master hard dealing*, *Master Scapegood*, *Master Niggard*, *Master Pinchpoore*, *Master Extortion*, *Master Baseminde*, *Master Chubrich*, *Master Vsurie*, *Master Hardheart*, *Master Loue-good*, *Master Suckingaine*, and *Master Gripehard*, all these (my Lord) and other moe of my good friends, haue much maruelled, that I would suffer my selfe to bee so falsely called *Couetousnesse*, by these my Accusers, my euer hatefull and malicious

Enemies to Couetousnes

ous enemies such as is *Master Pittie, Master Releefe, Master Liberalitie, Master Bountie, Master Hospitalitie*, with certaine lewd companions, such as *Careleſſe & Waſtefull, Pride* and *Prodigalitie, Idle & Bellicheare*, with the like haters of my thriuing and prouident courses: for I haue heard some Preachers say, that he which prouideth not for his family is worse then an Infidel: and I would be loth to be held such a one, that am a Christian man. And (my Lord) if it please you to heare me, and also to beleeue me, I haue euer hated Couetousnesse: for I keep my Church, I say daily my prayers, and now & then, as I may attend it, I heare Preachers, yea such as bee held of the nicer cut, euer

What the Couetous may doe.

euer railing against the Couetous; I haue been Patron of many a good Benefice, and haue euer giuen them freely, and if it hapned that I reserued out of them any Tithes; it was then vpon my Chaplens thankefulnesse, and onely vpon an honest composition. I haue giuen almes now and then, I haue not beene altogether so straight handed to the poore, when I sold or let any thing, as often as I did, the prise set vpon the same euer was so reasonabl (as my *Stewards* and *Bailiffes* told me, for I trusted them,) that if one would not giue the money, another would. If in house-keeping I haue beene any whit sparing, it was onely warines to auoid Riot, Excesse, Drunkennes and Gluttonie,

Courteousnes hath faire pretences.

tonie, which euery honeſt man hateth. If the poore (ſo many as came) were not all relieued, it was for that I ſaw beggers to encreaſe thereby, and ſo I may do more harme then good by my almes; for while ſome came from farr, for an almes or a pennie, they might haue earned at home in that time perhaps two pence, yea a groat ſometimes, making their going & comming a whole dayes labour. I gathered (my Lord) what I haue gotten, by Gods bleſſing, and great paines taking, for preſent and for future maintenance of my ſelfe my wife and children after me, and I meant withall, when I died, to haue giuen ſomething to the Church, ſomething to the poore, and

a reward to a Preacher, to Preach my funerall Sermon: and somewhat more, perhaps to other good vses.

The Couetous will iustifie thē selues.

Good my Lord, I beseech you consider of me, I haue euer had a good minde to wrong no man, but onely haue striuen carefully and honestly to thriue in this hard world: and if all my courses be neuer so strictly obserued, they will only prooue me to be *Thrift*, (which is my right name) and not *Couetousnesse*: It hath beene my ill happe, though I haue done good deeds, to be very wrongfully abused, either by such as I aue enuied my good prosperitie: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list,

list, at their owne prices: or by some vnthankfull persons not satisfied according to their humors, though rewarded aboue their deserts. Good my Lord, be good vnto me, and be not carried away with the words of my malicious enuious Accusers.

Fellow (saith the Iudge) but that I onely sit to iudge, and not to be thy accuser, I could tell thee: *First*, that those thou hast before named, to proaue thee, to be *Thrift*, and not *Couetousnesse*, are either flatterers, or fearefull to displease thee, or wretched men, companions in euill like thy selfe: And therefore their witnesse is nothing worth: *Next*, that all thou hast alleaged concerning thy Religion, thy almes-deeds, thy house-keeping and the

One may be couetous and yet doe many commendable things.

the rest, do not cleare thee of *Couetousnesse*; for the Scribes and Pharisees would pay Tiths, fast weekely; make many and long prayers, yea they heard *Iohn Baptist* a seuere Reprouer of sinne and Christ Iesus too, who sharply reprehended them: They would giue almes, adorne sepulchers, and do many things which thou dost come farre short off, and yet were they very couetous. The young man that came to Christ, and stood vpon his well doing towards all men, and that from his youth vp: yet was hee a Mamonist; and trusted in his riches. There were certaine Iewes as one Prophet telleth vs, who would heare Sermons, seeme to delight therein, shew loue to their Teachers

Mat 6.
Mat. 23.
Lu. 16. 14
Mat. 19.
Mar. 10. 24.
Ezek 33. 30. 32.

chers in word, and speake to others to go and heare them, yet their hearts followed after their couetousnesse. In a word, the carriage of thy owne speech vttered in thy owne praises, sauoureth strongly of Couetousnesse. But as I said I will not bee both an Accuser and thy Iudge: wee will heare witnesses for the King in this point also: call in witnesses.

Then the Clerke willeth the Crier to call in one *Master Proofe* and one *Master Signes*.

Master Proofe and *Master Signes* come into the Court, to giue euidence against the Prisoner at the Barre, or else you forfeit your Recognizances, Vous auez *Master*

ſter Proofe, and Maſter Signes.

Maſter proofe ſtand vp to the Barre, that my Lord may heare you: giue roome there.

Then ſaith the Iudge, *Maſter proofe* looke vpon the Priſoner, doe you know him?

Yea (my Lord) I haue knowne him from a childe: his name is *Couetouſneſſe*.

But he denieth it now, ſaith the Iudge, and calls himſelfe *Thriſt*.

My Lord, hee of late is growne aſhamed of his name, but neither is, nor euer was aſhamed, either of the nature or practiſe of Couetouſneſſe, as I and *Maſter Signes* here doe well know, and are able to make good againſt him.

Then

Then you hold not his name to be *Thrift*.

No verily (My Lord) though he hath often pretended it, to couer his odious, though very true name; yet it is not to bee denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

Thrift turned basely couetous & how.

This *Master Thrift*, was once Steward to three worshipfull Gentlemen, *Master Liberality*, *Master Bounty*, and *Master Hospitality*, and carried himselfe very commendably in their seruices, and afterwards for himselfe, when he came to bee an housekeeper, vntill he fell in acquaintance with a very pestilent subtil base Pettifogger, who gaue him such bad counsell as

The Diuell.

as vnhappily brought him to fall into familiaritie with one *Distrust*, and suddenly to marry a daughter of his called *Not-content*. Through this his vnhappie Father in law euer vrging, and his vnquiet wifes solicitation, he was much altered in his nature & condition from that which he was before. Of this woman *Not-cõtent* he had diuers children, among the rest, *Care*, *Feare*, *Spare*, *Hard fare*, *Toilesome*, and withall, one called *Gaine*: Those former Sonnes were foure, sad, lumpish, froward, and very vnquiet: But this Lad *Gaine* was a pleasant youth, and often made his Parents very merrie and therfore though they neglected not the other, yet their chiefest delight was set vpon this

The petigree of couetousnesse shewing the true proofe thereof, in whom soeuer it is.

This Son they so cockered and made so much off, as they suffered him to set his loue vpon one *Coueting*, a very harlot, and withall the base daughter of *Desire*, vpon which filthy harlotry he begot this fellow *Couetousnesse*, the prisoner now at the barre: who when he was but a very babe, so continually lay sucking at his mother *Couetings* brests, as she had not milke enough for him, and therefore with her husband *Gaines* consent, she put him to bee nursed, and nourished vp of one *Greedie*, the wife of *Money-loue*; Now so it fell out, that these two, had a daughter called *Hope to encrease*, to which he at ripe yeeres was married, who between themselues, as also by the helpe of their

their Parents, on both sides of his Parents *Gaine* and *Coueting*; and of her Parents *Greedie* and *Money-loue*, they did grow rich and very great. And so insatiable hath he beene euer in getting, as hee iustly deserueth to bee called *Couetousnesse* his very true & proper name. And this is that which I haue to say (my Lord) and I hope it may giue the Iury satisfaction, that hee is not indited by a false name.

If you haue spoken *Master Proofe*, then Cryer call in *Master Signes* saith the Iudge.

Master Signes saith the Cryer, stand vp to the Barre.

Then the Iudge asked him, if he knew the prisoner?

My Lord, saith he, I haue knowne this man of a long

time, his name is *Couetousnes*: He was so borne, and brought vp as *Master Proose* hath witnessed to your Lordship, and to the Iury.

But (saith the Iudge) you haue heard him denie that this is his name, what euident tokens can you therefore decipher him by, that the Iury may know him to be the very man?

My Lord, though I know him to be blinded with *Selfe-loue*, and with an ouer good conceit of himselfe, as rich men commonly bee, so saith *Salomon*, as also that he is flattered by such, as he himselfe hath named to your Lordship, that hee will neuer beleeue what I shall say; yet will I deliuer vndoubted tokens to the Iury for them to know assuredly,

Pro. 28. 11

assuredly, that he is the very man, according to his name; a right Mamonist. For my Lord he cannot denie that he was euer content with his estate, Heb. 13.5. but through the loue of money, which he coueted after, he hath laboured and made hast to bee rich, 1. Tim. 6.9. Prou. 23.4. Pro 28.20. and neuer would be satisfied, Eccle. 5.6.10. nor haue inough, Isay. 56.11. For as riches encreased, so he set his heart vpon them, Psal 62. 10. His chiefest ioy was, because his wealth was great, & because his hand had gotten much, Iob 31.25. he hath receiued siluer, rather then instruction, and gold rather then knowledge, Prou. 8.10. His trust was in his riches. Prou. 11.28. Ier. 48.7. His

Signes of a Couetous person.

wealth was his ſtrong City, Pro.10.15.and as a high wall in his conceit, Pro.18. 11. Greedy hath hee beene of gaine, and through his greedineſſe,hath hee troubled his owne houſe, Pro.15.27. By chiding, chafing,turmoiling, pinching fare, and ſuch like meanes; He hath encreaſed his eſtate by vniuſt gaine and oppreſſion, Pro.28.8.and 22. 16. Giſts hee hath loued and receiued,Pro.29.4. Eſa.1.23. In his aboundance hee hath not had power giuen him to liue plentifully, Eccleſ.6.2. but hath ſpared more then needeth, Pro.11.24. He hath eaten vpon other mens labours. Eſa. 3. 14. and his Neighbours labours he hath vſed without recompence. Ier.22.13.For he alwaies only looked

looked to his own waies, and to his owne gaine, Esay 56.11 Studying to ioyne house to house, and field to field, that hee might bee alone Esay 5.8 He hath built houses by vnrighteousnesse and wrong, Ier. 22. 13. He hath made vnhonest gaine, Ezech. 22.13,24. And gotten greedily by extortion, Ezek, 22. 12. His eyes and his heart were onely for couetousnes, Ier. 22. 17. besides all these (my Lord) hee hath suffered the cares of this world, and deceitfulnesse of riches to choake the Word of God, that it hath beene without fruit in him, Mat. 13. 22. Hee neuer deuised liberall things, Esay 32. 8. nor to despise the gaine of deceits, Esay. 32. 8. Any proposition tending to

coſt was euer diſpleaſing to him, and like the young man in the Goſpell, would he goe away heauily: as one grieued to part with his goods. As an *Ahab* he neuer could ſee a *Naboths* vineyard lying commodiouſly for him, but he eagerly gaped after it. If he gaue to the poore, and to good vſes, it was of neceſſitie, not freely, 2. Cor. 9. 5. ſparingly, and not bountifully, not cheerefully, and of a willing minde, pleading not to be ſo rich as men tooke him to be, Pro. 13. 7.

Mat. 19.

When doth a man hate Couetouſnes

And whereas this man ſaith, that he hath euer hated Couetouſneſſe, (as indeed he ought to haue done) Pro. 28. 16. Surely if he had, then would he (my Lord) with *Dauid* (one that beſtowed infinite

infinite treasures to holy vses) haue prayed against the Couetousnesse of his own heart, Psal.119.25. He would haue beene more liberall, more bountifull, more giuen to hospitality, and more readie to good workes, then he hath beene hitherto. He would be like *Cornelius* giuing much almes, Act. 2. My Lord I haue knowne him to watch opportunity, to get aduantages both of rich and poore: If *Master Liberality, Bounty, Hospitality, Good-work, Church* or *Common-Weale*, did euer imploy him, hee then would make gaine of them all to himselfe: Where hee found any good fellowes for his turne, as *Wast, Prodigalitie, Pride, Idle, Needy*, or *Simple*, as long as they had anie

thing, he would speake kindly to them, offer to lend them vpon pawnes, or Morgages, till hee had vndone them, which hee that hateth Couetousnesse would neuer haue done.

To be short (my Lord) all the witnesses produced alreadie, with the iust complaint of poore *powerty*, proclaime his name to be *Couetousnesse*, yea (as your Lordship hath well obserued) his owne speeches and practises, cry shame against him.

Would a man hating Couetousnesse commend the practise of Sir *Worldly-wise* as he hath done?

The cruelty and baseness of couetousnes.

Would he commend, and entertaine in his seruice, *Cunning* and *Catch*, *Aduantage* and *Holdfast*, *Rackrent* and *Ouerreach*

Ouerreach, *Makemuch*, and *Pinchbard*, *Sparepurse* and *Niggard*, *Hardfare* & *Churle*, *Coldwelcome* and *Wishrid*, *Scarcedrinke* and *Farwell*, with a compânie of base Hangbies, such as these, *Slipthrift* and *Poorewage*, *Lackemeanes* and *Loyterer*, *Tag* and *Rag*, with *Solue* and *Orbegone*. If Couetousnesse did not ouersway him, he would surely abandon all such contemptible companiõs, which are euer a disgrace to *Liberality*, *Bounty*, and *Hospitality*, such fellowes as these aforenamed, they scorne to haue abiding in their mansions.

I haue beene (my Lord) somewhat too long, I feare me, but I hope, I haue satisfied your Lordship and the Iury: & spoken, but that which is truth.

Master Signes (saith the Iudge) you and *Master proofe* haue performed the parts of honest men.

Sirra Sirra, thou that hast so impudently denyed thy name, here before the face of thy country: being so cleerely prooued against thee euery way, what canst thou yet alleadge for thy selfe, that now the sentence of death should not bee pronounced against thee?

Good my Lord, a Psalme of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine, to reape any benefit by thy Clergie?

Good my Lord, I pray your Lordship of mercy, good my Lord. Fellow

Fellow hold thy peace, and heare with patience thy iust deserued iudgement.

Couetousnesse, thou hast beene indited by the name of *Couetousnesse* of all the aforesaid Felonies, Cousenages, Oppressions and Murthers, and for the same thou hast beene arraigned; thou hast pleaded not guiltie, and hast put thy selfe vpon thy tryall and beene found guilty, hauing no more to say for thy selfe, this is the Law. *The sentence against Couetousnes*

Thou art to bee counted *Idolatry* before God, and also the root of all euill, and so damned a sin as not to be named amongst Christians, and that such as by thee are made couetous are to bee abandoned of all good men, as of God they are abhorred, being Eph 5 3. 1. Cor 5.

ing worthy of eternall death: and haue no inheritance in the Kingdom of Christ and of God, but vpon them must come the wrath of God, as vpon the children of disobedience. Thou art therfore as a rotten member of the flesh to be mortified and cut off.

Psal. 10.3.

Rom. 1. 29. 32. Eph. 5. 5.

Col 3. 5, 6

Master Sheriffe, do Execution which the *Vnder Sheriffe* seeth performed.

Gaoler, set *Papistry* to the Barre.

Papistry, hold vp thy hand.

Papistry indited.

Papistry, thou art here indited by the name of *Papistry*, of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian begotten of Heresie, Iudaisme, Paganisme, hast by violent force and armes inuaded the territories of the Church of God,

God, and by *Spanish inquisition, bloudy Massacres, stabbing, poysoning*, and *Killing of Kings Gunne-powder plots, Treasons, Rebellions*, and other *hellish practices*, vsurped authority, and thrust vpon Gods people their humane traditions, inuentions, superstitions, wilworship, Heresies, Iewish ceremonies, and Paganish Idolatry to the damnation of many Christian soules, contrary to the peace of our Soueraigne Lord the King, his Crowne and Dignity, what sayest thou hereunto, art thou guiltie or not guiltie?

Not guiltie, my Lord.

By whom wilt thou bee tried?

By God and the Country. But (good my Lord) let mee haue another Iurie chosen, I doe

Papistries petition.

doe not except against the former Iurie, *Faith*, *Loue*, *Feare*, *Charity*, *Sincerity*, *Patience*, *Innocencie*, and the rest, but (my Lord) though they be honest men, and haue well discharged themselues in their Verdict vpon other Prisoners; yet haue they not such iudgement and Vnderstanding as others haue, to discerne of my cause, & the truth of the Euidence which shall be brought against me.

Papistrie, because neither thou nor any of thy *slanderous Fauorites* may say, that thou hast beene proceeded against rigorously, & vniustly, without respect to the truth of the cause, I am content to call a new Iurie, if here we can haue so many as will make vp the number.

I

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Sheriffe, impannell a new *Iurie* of verie substantiall men, the cheifest you can finde and fittest to goe vpon this Prisoner now at the Bar.

My Lord, I supposed, that as hee would craue, so from your Lordships vprightnesse hee should obtaine his fauour, therefore haue I prepared a full Iury to this purpose.

It was done wisely of you (*Master Sherif*) let them be called.

Cryer, call in the *Iurie*.

A Iurie against Papistrie.

1. Call *Common Principles*. Vous aues *Common principles*.

2. Call *Apostles Creed*, Vous aues *The Creed*.

3. Call *Second Commandement*, *Second Commandement* come in. My

My Lord I cannot get in. What's the matter? Loo. My Lord (saith the Cryer) the Papists keepe him out. Command to let him in. Vous aues the *second Commandement.*

4. Call *Pater noster*, Vous aues *Pater noster.*

5. Call *Holy Scriptures*, Vous aues *Holy Scriptures.*

6. Call the *Apocrypha*, Vous aues *Apocrypha.*

7. Call *Councills*, Vous aues *Councills.*

8. Call *Ancient Fathers* for the first 600. yeares after Christ, Vous aues *Ancient Fathers.*

9. Call *Contradiction* amongst themselues, Vous aues *Contradiction.*

10. Call *Absurdity of Opinion*, Vous aues *Absurditie of Opinion.* 11. Call

11. Call *Consent* of *their* owne men; Vous aues *Cõsent.*

12. Call *Testimony of Martyrs*, Vous aues *Testimony of Martyrs.*

Count, saith the Clerke.

Then the Cryer bids them answer to their names.

Common Principles, one; *Creed*, two; *Commandements*, three; *Pater noster*, foure; *Holy Scriptures*, fiue; *Apocrypha*, six; *Councils*, seuen; *Fathers*, eight; *Contradiction*, nine; *Absurdity*, ten; *Consent* of their owne men, eleuen; *Testimony of Martyrs*, twelue; Good men and true, stand together & heare your charge.

By these twelue meanes Papistry may be confuted

My Lord, here are some more summoned by Master Sheriffes authoritie.

Who be they, Master Sheriffe?

Master

Mr. Law. & his sons

Master *Law* with his Sonnes, *Ciuill*, *Canon*, *Common*, and *Municipall*.

Well, let them attend the Court for the Kings seruice, for vse if need be.

Papistry, if thou canst iustly except against any, I giue thee leaue to challenge any such of the Iury.

Holy Scripture is by Papistrie chiefely excepted against.

Good my Lord, onely one of the Iury I except against, which is *Holy Scriptures*, except it be our owne Translation.

For Papists may be confuted by their owne translation See my booke of Rhemes against Rome.

Well saith the Iudge, I am content it shall bee so, let it bee either *Montanus*, or the *Rhemist* or the *Vulgar Edition*, we desire a iust proceeding with all the indifferencie that may be.

Then the Cryer calleth aloud; If any man can giue Euidence

Euidence, or can say any thing against the Prisoner at the Barre, let him come in, for hee stands vpon his deliuerance.

Here is my Lord a worthy Gentleman Master *Verity*.

Master *Verity*, come neere, what can you say concerning the Prisoner at the Barre.

My Lord, this I am able to iustifie. First, that hee hath beene a *False Teacher* from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as be recorded in Scripture, if they were paralleld together as the *Doctrine of Diuels*, 1. *Tim.* 4. 1, 2. *Traditions and Commandements of men*, *Mat.* 15. 2. *Mar.* 7. 8, 9. 13. *Col.* 2. 22 *Veniall sinnes*, *Mat.* 23. 16. 18. *Childrens neglect of Parents for*

Master Verityes euidence against Papistrie.

Like false Teachers in Doctrine

1

Reader mark the doctrine of false Teachers of old and Papists new.

2.

3.

4.

for Churches profit, as they pretended. *Mat.* 15.5. *Marke* 6. 7.11. *Superstitious observation*, in meats and holy daies, *Mat.* 7. 15.11. *Col.* 2.16.21. *laying heauie burthens vpon the people*, *Luke* 11.46. *Iustification by workes*, therewith troubling the Churches, *Gal.* 2.18. & 3. 8. 2. & 5.4. 12. *Voluntary religion and Will-worship*, *Col.* 2.18. 9. 23. *The worship of Angels*, *Col.* 2.18. *Carnall libertie*, 2. *Peter* 2 10. 19. *Reu* 2.15.20. And *teaching for filthy Lucre*, *Tit.* 2.11. 11. Thus are they, as were the False Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Heretiques, learned *Whitaker* in his Book *De Ecclesia*, in the first Question

on, sheweth in many particulars.

Secondly, (my Lord) hee hath vsed the very same *practises* which False Teachers haue vsed: he doth to make way for his Doctrine, Worship and Aduancement, euen as they did. [a] They played the Hypocrites in outward humilitie, in *long prayers* and formes of Deuotion, and so misled silly women. [b] They graced their doctrine with shew of *Fore-fathers*. [c] They *tooke away* the Key of *Knowledge*, & neither would enter into life, nor suffer others. [d] They told the people *old Wiues Fables*, and told lies in hypocrisie. [e] They vsed sleights and cunning craftinesse to deceiue; [f] They boasted of their *learning*, vsing prophane

Like false Teachers in practices

Practise of false Teachers

a Col. 2. 2. 23. 2. Tim. 3. 5, 6. 2. Pet. 2. 2 4.

b Mat. 15. 2. & 7. 3. 1. Pet. 1. 18

c Lu 11. 5

d 2. Tim. 4. & 1. Tim 4. 7

e Eph. 4. 14.

f 1. Tim. 4 10.

prophane, & vaine babling, and oppositions of Sciences as they termed it. g They pretended *Reuelations*, *Apostolicall Traditions* and alleaged counterfeit writings. h They had the *Propheticall women*, and deceiuing Propheteſſes. i They had their *Miracle-workers*, Caſters out of Diuels, and Dreamers of dreames. k They would *ſlander* mens perſons, and the Doctrine of faithfull Teachers, and lay to their charge what they could not proue, ſpeaking of them contemptuouſly, and railing on them. l They boaſted to be the *true Church*, and that *by Succeſſiõ* they were of the Fathers. m They would vſe *faire* and ſmoothing *words*, and teach with inticing words, and did ſtriue for excellencie of

g 2. Theſſ. 2.2. Act, 15.24.

h Reu. 2. 20. Neh 6.14.

i Mat. 7. 23. Deut. 13. 1,2.

k Acts. 17 7,& 24,5, & 18. 13. & 25,7. 2 Cor. 10. 10. Act 24 5.

l. Ioh 8.39 Mat 3.9. 2. Cor 11. 13,22.

m Rom. 16.18.

of speech of mans wisdome to deceiue. [n] When they could not preuaile by faire meanes, then they would *suborne* false witnesses: they threatned, beate, *imprisoned*, *banished* and *slew* the faithfull Teachers and Christian Beleeuers. They [o] would *plot conspiracies* to the shedding of bloud, and the priests must bee acquainted herewith before hand to encourage them hereto. [p] They would make open *insurrections*, and stir vp great personages to take part with them. And what rebelliõ, treasons, conspiracies, insurrections & persecutions this *Papistrie* hath wrought, my Lord Bishop of *Chichester* hath openly discouered to the world in his Booke of Thanksgiuing for our deliuerance

1. Cor. 2. 1
n Act. 4 18 & 21. 1 & 6, 24. & 26. 10. 11. & 30. 50, & 22, Reu. 2.

o Act. 23. 14.

p Act, 13. 50.

Popish Traytors. Priests and Iesuits.

rance from all these Traitors, *Morton*, *Sands*, *Parsons*, *Campion*, *Ballard*, *Watson*, *Clarke*, *Garnet*, Priests and Iesuites: *Stukely*, *Somervile*, *Throgmorton*, *Parry*, *Babington* and his Companie; *Lopus*, *Tyrone*, *Markam*, *Brooke*, with others, *Piercy*, *Catsby*, and all the Gun-powder Plotters, *Laicks*. And this (my Lord) is not what I could, but what I thought sufficient to testifie at this time, because I would not be tedious.

Popish Traytors Laicks.

M *Veritie*, by this you haue vttered it is easie to see how this man hath followed, both the false teachers in Doctrine, and the enemies of the Gospell in their practises. If there bee any moe witnesses, let them come forth.

Yes my Lord, heere is Sir *Christianity*. Sir

Sir *Christianity*, what is it that you haue to say against this Prisoner at the Barre?

Sir Christianitie: his euidence against Papistrie.

My Lord, I was commanded to be here to day to giue euidence what I know against this man, and this I am willing to doe for the seruice of my Soueraigne. This it is (my Lord) which I haue to saye, that this man with his Associates, hath in stead of Christian Religion, set vp a seruice of Iudaisme and Paganisme, which I am able to prooue in a multitude of particulars: but becausе I am loath to be tedious in my relation, I haue brought here with me *Three Bookes*, that the Iurie may iudge of all the particulars, or they may be read before the Prisoner, if your Lordship shal be pleased to haue it also.

How Papists are like the Gentiles. See Matthias Hoc on Reu 11.2. from pag 419. to 453.

What bookes Sir *Christianity?*

3. Bookes, 1. Three Conformities. 2. De Origine Papatus.

My Lord, one is that, that is called *The Three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morisin*, and dedicated to his late Maiesty: and our third is, our learned Country man Doctour *Raynolds* his *conference with Hart* neuer answered of any Papist to this day, who sheweth how the Popish seruice is like vnto the Iewish in very many particulars, and wherein they bee more Heathenish, then Iewish.

3. Raynolds and Hart.

I am content to haue them read to spare your speech touching the Iewish seruice.

So hauing beene read, the Iudge yet wished Sir *Christianity* to declare openly how

how *Pagan-like* Papists bee, and as the Heathenish Idolaters in Israel and Iudah were, and onely out of the vndoubted testimonies of scripture, and the Apocrypha bookes, because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) performe this taske with as great breuitie as I may: that this Prisoner (if it bee possible) may see how wickedly he hath dealt with mens soules to set vp in stead of Gods Seruice, an Idolatrous, and Pagan-like Worship.

Papists like Pagans in many things.

[a] These Pagans set foorth *God like a man.* [b] The Idolatrous Israelites had a *Queen of Heauen*: [c] they had *Images of* gold and siluer, brasse, yron, wood, and stone, and some

[a] Rom. 1. 22.
[b] Ier. 7. 18.
[c] Dan. 9. 4 Isa 41. 7. & 44. 10. Ier 10. 4. Baruch. 6. 45.

Deut. 7. 5 & 12. 3. 2 King. 17. 14. 2. Chron 33. 7. 19. & 34. 4. Iudg 18. 18. Ezek. 22. 14, 15. 16. & 8. 10. Num. 33. 52.

Adorned Images.

of clay: some molten, some carued and grauen, some portrayed vpon walls, and other *Pictures*. Some were like men *Dan.* 3. 1. 1. *Sam.* 5. 3. 4. and some like women, *Act.* 19. 27. 2. *Macchab.* 1. 13. 1. *Sam.* 31. 10. some like Beasts (like S. *George* and the Dragon) *Exod.* 34. *Wisd.* 11. 15. They *adorned* them with siluer & gold. *Ier.* 10. 4. and set Crownes vpon some of their heads, couering them with costly garments and of diuers colours, *Deu.* 7. 25. *Heb.* 2. 19. *Baruch.* 6. 8, 9, 14 15, 29, 39. 50, 55. 58. *Ezek.* 16 18. *Wisd.* 13. 14. carrying a Scepter in the hand, or a dagger, or an axe. *Baruch* 6. 14. 15 They set them vp with great deuotion and solemnity, with *musick* and melodie, *Dan.* 3. 3. with *singing*, *dancing*, & other delights,

Musick. Dancing.

delights, *Exodus.* 32. 5. They built *Temples* for these Images, *Ioel* 3.5.2. *Macchab* 1.13. 15 *Baruch* 6.18. which were the houses of their Gods, *Iudge.*17.4. 1. *Samuel*5.2.and called them Sanctuaries, *Isa.* 16.12. They had Chappels for them, *Amos* 7.12. Yea, they set them vpon tops of hils, 1 *King* 14.23. 2.*King* 17 10. They had them in priuate houses, *Iudg.* 17.4. 18. in chambers, *Ezek.* 8.12. and in secret places, *Deut.* 27. 15. They had their pleasant *groues* planted, *Ier.* 17.2. 1. *King.*14 23. and there also had their Images,1. *Kin.* 15.13. 2.*Chro.* 15, 16. 2. *Kin.* 17. 10. They had their *standing pillars* and *Images*, as the Papists their Crosses,*Deut.* 12.3 & 16 22. 2 *Kin* 17.10 *Leu* 16.1. These

Temples.

Chappels.

Images in euery place

Groues.

Standing Pillars as Crosses be-

were in the head of *High-wayes* and *Streetes* of Cities; *Ezek.*16. 31. *Ier.* 11, 13; The multitude were allured by the gorgeous decking of them, *Wisd.*14.20. & 15.5,6. Yea, they doted vpon them, *Ezek.* 8. 10, 11. They *worshipped* them, *bowed* vnto them, and *fell downe* before them. *Dan.*3. 2. *Isa.*44.17. *Ios.*23 6. They would lift vp their eyes vnto them. *Ezek.*33.25. *Pray* vnto them, 1 *King.*18.26. *Hab.*2.16 *Isa* 44.17. *Kisse* them, *Hos.*13 2.2. *King.* 19.8. set vp *Candles* before them, *Baruch* 6,19 Make *vowes* to them, *Baruch* 6.35. and goe on *Pilgrimage*, to some of them very farre, *Ier.*51.44. expecting some *miraculous cure* from the Image, *Baruch* 6.41. In entering into their Temples they sprinkled them

Ignorant allured to Idolatry.

Doted on Images.

Praied to them.

Kissed thē.

Candles set vp before them.

Vowes, Pilgrimage

themselues with water, Altars they had of stone, *Isa* 65. 3. they vsed vaine repetitions in their prayers, *Matth.* 6. 7. They *measured* their *Religion* and goodnes thereof by *plenty*, *Ier* 44. 7. They had their sacrificing *Priests*, *Acts* 14. 13. and they were *shauen* Priests, *Baruch* 6. 31, 32. Sometimes they were of the baseſt of the people, 1. *Kin.* 12 31. whosoeuer would, might for money or for money worth, make himselfe a Priest, 1 *King.* 12. 31. 2. *Chron.* 13. 9. And some serued for base wages, *Iudg.* 17. They had their Concubines. *Baruch* 6. 11. *Hos.* 4. 14. Some of them would *weare haire* cloathes and torment themselues, 1 *King.* 18. 26. 28. *Zach.* 13. 4. and of a Deuotion in a *Will-worship* macerate

Altars.

Set numbers of prayers.

Sacrificing Priests.

Shauen.

Priest. Concubines.

Wearing of haire cloth.

Will worship.

their bodies, punishing and not sparing their bodies, *Col.* 2.23. Their teachers taught for hire, *Mich.*3.11. 2.*Pet.*2. 13.15. *Reu.*2. *Tit.*1. 11. For gifts, they would promise life & peace, *Ezech.*13.22. *Ier.*23 14.17. In their seruice they had variety of Musick, *Dan.* 3. Their set holidayes, *Exod.* 32. 2. *King.* 13. They had their holy women attending the Idol-seruice, *Ezek.*8. 14. working for them, 13. 18. 2.*Kin.*23.7. and prophecying lyes, *Ezek.* 13. 22. and were great worshippers of the Queene of heauen, *Ier.*7.18. & 44.19. They had also their seuerall gods for their seuerall Countries, as papists haue their Saints, 2.*Kin.*17.29.& 18.34. They would pray to these & sweare by them, *Ier.* 5.7.

Taught for hire.

Variety of Musicke.

Holy dayes

Nunnes or holy womē.

Seuerall protectors for Countries.

Sweare by them.

5.7.& 12.16 *Gen.*31.53. 1. *Kin.* 19.2.2 *King.*17.35. *Zeph.*1.5. Some in Israel which fell to Heathenish Idolatry were like church Papists; for they would worship Idols, and yet goe to Gods house and heare his Prophets, *Ierem.*7, 8,10. 2 *Kin.*17.14. *Ezek.*14.3.7. & 20. 1.31. & 23. 29. When Idolatry was cast out of the Church (as we haue done the Idolatry of Rome) the Idolaters would condemne it as an ill act in them, and speake against the seruing of God aright, as Papists doe against vs, 2 *King.*18.22. They worshipped towards the *East*, *Eze.*8. 16. They were very *superstitious*, *Act.* 19. They liued in very grosse *ignorance* of the truth, & in liberty of sinning, *Isa* 44.18,19. & 45.20.

Some like to our Church Papists.

They d'd speake against seruing of God after his Word.

Worshipped God to the East.

Superstitious.

Ignorant.

*Eph.*4.18,19. *Wisd.*14.15,16. 17. They worshipped they knew not what, *John.*4.22. Their *Festiuals* after their Idol-seruice they spent in eating, drinking, singing, dancing, *Exod.*32.6.18.19. They had their reuelings and meetings full of excesse & ryot, 1. *Pet.*4.3. And would wonder at, and speake ill of such as would not be like them. They had *Brothel houses*, *Ezek.*16. 24.2. *Kin.*23.7. 1. *Kin.*15.12, 13. & 14.24. & 22.26. They had amongst them *Coniurers*, *Wizards*, *Charmers*, *Obseruers* of times, *Southsayers*, *Astrologers*, *Starrgazers*, and such like. To these the people resorted and consulted with, 2. *King.*21.6. 1. *Samuel* 5.2. 1 *Chron.*10.13. *Hest.*3.7. & 9 24. *Deut.*18.14. *Isa* 19.3. & 47 12.

How they spent their holy dayes.

Reuellings.

Stewes.

Coniurers.
Exod 7.11
Isa. 9.13.
Leu.19.37
Ier 27.9.
Dan.1.4.
Deut 18. 10, & 11 14.
Isa 6.2.
Dan.2,2.
Isa 47.13
Act 19,17 & 19,19.

12.13. *Hos.* 4.12. *Ezek.* 21.21. *Ier.* 8.17. *Act.* 8.10. They sacrificed to Nets, and burnt incense to Draggs, *Hab.* 1.16. They beleeued that some of their *Images* were approoued of their great God *from heauen*, *Act.* 15.35. They were cruell and bloudily minded against all that were against their Idolatry, *Hos.* 10.14. & 13.16. 2. *Kin.* 21.15,16. *Iudg.* 6.30. 2. *Chron.* 24.18.21. The Idolaters in Israel and Iudah brought in the Heathen, as Gods plague vpon them, to punish them for their idolatry, 2. *Chro.* 24.23. & 21.16,17 & 33.11. & 30.6 10.17. *Kin.* 17,18. as the Papists haue brought the *Turkes* vpon the Christian world by their Imagerie and Idolatry, *Reu.* 9 They were stupid and without

They were bloudily minded.

Papistrie the cause of Turkes preuailing.

Sottish in their Idolatry and obstinate.

out vnderstanding in their Idol-making, and in setting them vp to worship them, *Isa.* 44.14, 20. and so continued therein obstinate, as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practises.

Your euidence is so cleere (Sir *Christianity*) as hereby al may see how Pagan-like Papists bee in their Imagerie, Priests and Temples. Is there any further euidence?

Master Atturney Generall, his euidence against Papistry. Papists are guilty of Treason.

Then stands vp M. *Atturney Generall:* and did prooue him to be guiltie of high Treason both against the person and the lawes of his Soueraigne. My Lord (saith he) this fellow vnder pretence of Religion (for all must be couered with his

his shaddow) hath set vp another spirituall *Head* ouer the Church, besides Christ, (euen Antichrist his greatest enemy) as is sufficiently prooued. He hath set vp also *Mediators of intercession* besides Christ: also in his rebellious pride of heart hee hath exalted *mans Merit*, and made him a party Sauiour of himselfe, by satisfactory punishments either here or in their feigned Purgatorie. Thus is he a Rebell and an Abettor of Rebels against Christ.

They haue another Head.

Another Mediator.

Againe, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many waies. 1. He maketh it *no perfect rule*. 2. Hee teacheth blasphemously that the *Originall* is *corrupt*, and so shaketh the faith of all such as rest

How Papists doe blasphemously abuse the Scripture 11. wayes.

1.

2.

reſt on the Scriptures. 3. He
3. hath added to them mans
writings called *Apocrypha*, to
4. make them *Canonicall*. 4. Hee
hath feigned a *traditionall*
word and equalleth the ſame
with the Scriptures. 5. He de-
5. barred for a long time the
tranſlating of Gods word in-
to a knowne tongue, to keepe
the people from the vnder-
ſtanding thereof. 6. Being en-
6. forced at length to tranſlate
it, he hath of purpoſe done it
corruptly, and with many *vn-*
couth and *obſcure* words, hath
hidden the truth ſtill, to keep
7 ỹ people in blindenes. 7. Yet
this their ſo corrupt and ob-
ſcure Tranſlation is not ad-
mitted *indifferently to all*, but
to ſome, and to theſe vnder li-
cenſe, for which they pay mo-
8. ney. 8. Theſe parties, though
they

they may read the Scriptures yet must it be with the *Popes Spectacles*, & may not see farther than the false Teacher pleaseth, nor conceiue otherwise of the sence than he suggesteth, though the Text bee neuer so cleare of it selfe.

9. They blasphemously publish, that the Scriptures are a *Nose of wax*, *a dead Letter*, *sowterly Inke*, *dumbe Iudges*, & *a black Gospel*, *inkie Diuinity*, and may haue one sense one time, and another at another time, according to the Churches state & condition. *Causanus in his Epist. Log. Bohem.*

10. They set vp a *corrupt Latin Translation*, for as authenticall as the Originalls in the Hebrew & the Greek.

11. And lastly, they brought into the Church in stead of the holy Bible *a booke of Lyes* to bee read.

9.

10.

11.

read. Thus is the wicked wretch guiltie of High Treaſon againſt our Soueraigne.

Beſides that, he hath counterfeited his Maieſties broad Seale, inuenting *New Sacraments*, neuer of Chriſts inſtitution, & hath conſpired and plotted the death of an innumerable multitude of his Maieſties Subiects in a moſt cruell and bloudie manner, my Lord, he is no way longer to be endured: for we ſhall neuer be at peace as long as he may haue libertie to liue; for hee is a ranke Traitor to our King and State, an vndermîner of Religion, and the true Church of Chriſt, & an enemy to our peace and welfare in the Common-Wealth.

Counterfeit Sacraments

Papiſtry not to bee tolerated.

Gentlemen (ſaith the Iudge) you of the Iurie haue heard

Maſter

Maſter *Atturnyes* witnes, alſo what both Maſter *Verity*, and Sir *Chriſtianity* haue ſpoken againſt him: now that you haue heard the euidence ſo fully, what ſay you touching the priſoner, is hee guilty or no?

Then the Foreman, in the name of all the reſt, anſwereth Guilty my Lord.

Whereupon the Iudge turneth to the Priſoner, & ſaith; *Papiſtry*, thou heareſt what grieuous iniquities, foule and filthy abominations, murthers & maſſacres haue been layed to thy charge; thou haſt heard the *Verdict* of theſe ſo learned and well approued Gentlemen, choſen without al partiality to go vpon thee. And they in their iudgment, vpon their conſciences, haue found

found thee guilty. What cāst thou say for thy selfe, that sentence of death should not be pronounced against thee?

Papistries appeale.

My Lord, the *Iury* assuredly is corrupted by some meanes or other, else would they neuer haue found mee guiltie: for our learned men haue cited many of these in my behalfe, and therefore I appeale from them to a *Generall Councill*, for the *triall* of their honestie in this *Verdict*.

Vpon this lewd surmise and brazen-faced accusation, all the *Iury* fell a murmuring; being much grieued to bee taxed of faithlesnes and periury. The worshipfull gentlemen the *Iustices* and Master *Sheriffe* began to speake in their behalfe, but the *Iudge* standing vp, staid them and made

made answer for them.

Papistrie to be briefe with thee, thou art shamelesly impudent to accuse these worthy gentlemen: for iustly proceeding according to the cleere Euidence to thy face. for thy learned men, they haue onely cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring vnder their names, which indeed are prooued to be counterfeits, abusing their vnaduised *Readers* in their vniust defence of thee. As for thy *appeale* to a *Generall Councill*, is but to set a good face vpon an ill cause; for thou knowest that wee haue long desired a *Free Generall Councill*, but not a gathering together; like the lewd *Conuenticle* of *Trent*. But

The answer to Papistries appeale.

But art thou not ashamed to conceit the bringing of these mens Verdict to the triall? We must by them be tried, & not they by vs. By what canst thou try the *Principles* of *Religion*? wilt thou deny them? must *Fathers*, *Councels*, *Scriptures* and all be brought vnder our iudgments? Thou haddest no cause to taxe the Iury; if any had bin in fault, it should haue bin the witnesses: but canst thou tax *Verity* of lying, or *Christianity* of falshood? As for M. *Attorney*, his speech is no more then your owne words, writings and practise do testifie.

Heare therefore thy Sentence, Iustly deserued before God and men.

A picture of papistry.

Papistry; thou hast bin indited by the name of *Papistry*, of all

all these former treasons, rebellions, conspiracies, gunpowder plots, murthers, massacres, falshood, heresies, Iudaisme & Paganisme, and of that thy detestable Idolatry, & for the same, hast beene arraigned, thou hast pleaded not guilty, hast put thy selfe vpon thy trial, & being found guilty, hauing no more to say for thy selfe, this is thy Law.

That thou the *Master* of *iniquity*, with the old *Serpēt*, called the *diuell*, or *Sathan*, thy father, with thy lewd mother, that great *Whore*, drunke with the blood of the Martyrs of Iesus, which sitteth vpō a scarlet-coloured Beast, as also with that false Prophet *the son of perdition*, thy guide, & gouernour shall be cast aliue where the Dragon is, into the *Lake*

Papistrie Condemned to the pit of hell.
2 The. 2. 7 Reu 12. 9. & 17. 3. 9. & 20. 4. & 19, 20.

Reu 14. 10, 11.

Lake of fire, burning with brimstone, there to be tormẽted with all the marked ones in the presence of the holy angels, & in the presence of the Lambe, without rest day and night, the smoake of which torment shall ascend vp for euer & for euer, without mercy or hope of redemption.

The Court breaketh vp

After this sentence, there is made an *Oyes*, & so the *Court* breaketh vp, the *Iudge* ariseth, the *Iustices* and *Gentlemen* attended him, the *Sheriffe* with the *Vnder sheriffe* and his seruants goe before with the sounding of a Trumpet, and so do conduct him to his *lodging*, and there doe leaue him with rest and peace.

Laus Deo.

The Contents of this little Booke for ſpirituall vſe, beſides the literall delight in the Allegorie.

In the firſt Part.

1. *Hat which is moſt hurtfull to man is ſin ſet out vnder the name of a notorious* Maleſactor. *p.* 3. *to* 9.

2. *That God hath giuen to ſuch as be his, heauenly graces to watch ouer their wayes, and to finde out their ſinnes, ſet out by* Watchmen, *pag.* 9. *to.* 12.

3. *That God hath giuen vs helpes in his holy word to finde out and to know ſin to be ſin, ſet*

out

out vnder the name of an Hue and Crie, *p.* 12. 17.

4. *That some people are so wickedly bent to sin, that to hide their owne sinfull courses, they become deadly Enemies to most excellent vertues: set out vnder the names of Master* Outside, *Master* Worldliwise, *and the rest, pag.* 17. *to.* 23.

5. *That sinne escapeth often vnder the name and cloake, or habit of vertue; set out vnder the shifts, which theeues vse to make, to escape their pursuers, pag,* 23. *to.* 25.

6. *That sin hath many to fauour it, and who chiefly they be: set out vnder seuerall names, pag.* 25. *to.* 33.

7. *That yet for all these shifts & these Fauorites, a godly mã will in obedience to Gods Commandement search it out: set forth*

forth vnder the Conſtables Warrant *from the Lord chiefe Iuſtice, p.* 33.

8. *That to ſearch out ſin is required vnderſtanding, ſet out by an officer, which hath authority to ſearch, p.* 34.

9 *That not euery vnderſtanding, but the vnderſtanding illuminate by grace, is that which can find out ſin: ſet out by the* Deputy Conſtable, *the* Tythingman, *the* Petty Cõſtable *&* chief Cõſtable, *p.* 34. *to* 40.

10. *That where ſuch vnderſtanding is, there is a gracious reformation; ſet out by the* chiefe Conſtables family, *p.* 41. *to* 44.

11. *That this vnderſtanding, to apprehend ſin, needeth other graces to aſſiſt it in his ſpirituall ſearch, ſet out by the name of the* Conſtables men-ſeruants

his Neighbour, *& his* Neighbours children, *p.* 44. *to* 47.

12. *That truely & vprightly to proceed in search of our sins, we must before hand remoue self-loue, & self-conceit: set out* by two busie companions, *p.* 47, 48, 49.

13. *That the place in the soule where principally sin is to bee searched out is the heart; set out by a* Common Inne; *pag.* 49. *to* 51.

14. *That the fiue senses are so many inlets for sinne into the heart, & what kinds of sins enter in at euery seuerall sense: set out by the* Inne-doores, *p.* 51. *to* 54.

15. *That sins possesse not the heart forthwith from the sense, but in a naturall order and by degrees; set out by the* Hall, Parlor, Chamber, *&* Dining roome, *p.* 54.

16. *That*

16. *That the passions of the heart are many, & what is their force and effect; set out vnder Mistris* Hearts Maids. *page 5. to 59.*

17. *That the will of man is miserably mislead, and made as a very slaue to the deceit of the heart, and passions thereof: set out by the name of* Will her man, *pag. 59. 60. 61.*

18. *That sins once entertained into the heart, doe there finde matter of nourishment, there to abide and rest: set out by an* Hostesse entertaining plentifully her guests; *from a Table well furnished, diligent attendance, lodging roomes & beds, pag. 69. to 71.*

19. *That ill ordered affections, & ouersweying passions are accompanied with many euils; set out by* Guests lodged in seue-

rall beds, *page* 66, *to* 71.

20. *That when the heart doth nourish vp sinnes, there the sinners liue securely without repentance, through hardnesse of heart; set out by* lodging in a bed seeurely after full dyet, *p.* 71.

21. *That where the vnderstanding is sanctified, there the heart is strucke with Gods feare to shake off security: set out by the* Constable attaching a Felon, *p.* 71. 72.

22. *That vpon this feare of God, a well informed iudgment will fal to a true & serious examination of all a mans wayes, whereby godly sorow is wrought to follow sin vnto the death: set out by a* Iustice of Peace, *his office, his examining a felon, binding some ouer to prosecute against him, and sending him*

to priſon, pag, 27. to 82.

23. *That a regenerate man, borne anew, getteth at length maſtrie ouer his own heart, & bringeth his body into ſubiection, ſet out by* Maſter Newman the Gaoler, *p. 82.*

24. *That the newman is renewed in knowledge, holines, & righteouſneſſe; by the heauenly power whereof he is kept & preſerued from all the euils of ſin and wickedneſſe againſt either God or his neighbour: ſet out by the* three vnder Gaolers, *pag. 82. to 86.*

25. *That a godly man vſeth al holy meanes to curbe ſin, and to keepe in corruptions of nature, that they breake not foorth to the diſgrace of Religion ſet out by* fettering of Priſoners, and carefully looking to the Priſon houſe, *p. 86. to 91.*

In the second part.

1. *That there ought to bee a time of trial, and a iuſt condemning of ſin in our ſelues: ſet out by an* Aſſiſes. *pag.* 93.

2 *That God hath ſet in euery man a conſcience to iudge of his own waies without all partiality: ſet out by the* Iudge of Aſſiſes, *pag.* 94. *to* 98.

3. *That conſcience muſt be well informed of all the particulars whereof it is to iudge, elſe it will not, nor cannot iudge aright: ſet out by the* Iuſtices *& others ſitting in Cõmiſſion with a Iudge, pag.* 98. *to* 102.

4. *That the holy Scriptures are the onely rule to proceed by againſt ſin: ſet out by a* grand Iury, *p.* 102. *to* 107.

5. *That he which would proceed*

ceed ſtrictly againſt all & euery ſin, is a man to be qualified with many vertues; ſet out by a Pettie Iurie, *page* 107. *to* 113.

6. *That as vices be, ſo vicious perſons are oppoſite to vertues, & vertuous men ſet out by the priſoners* challenging the Iurie *pag* 113. *to* 117.

7. *That there are a generation of men ſetting themſelues wholly for the world, which are neither true louers of vertue, nor haters of vice, but ſo as either may bee vſefull for themſelues: ſet out vnder a full* Iury of indifferent Gentlemen, *p.* 117. *to* 118.

8. *That there is in euery one an inbred corruption foule and euill ſet out vnder the name of* Old-man, *pag.* 119. *to* 125.

9. *That the heart is deſperately wicked, moſt deceitful &*

vaine; set out by the name of Mistris Heart *arraigned and condemned, p.* 125. *to* 139.

10. *That the wil of man is most rebelliously bent, against all due subiection: set out by* Wilfull Will *arraigned, p.* 139. *to* 160.

11. *That Couetousnes is a most cursed sin, the root of all euil in euery where; set out by all the Witnesses produced against it. p.* 261. *to* 265.

12. *That couetousnes is a deceitfull sin, hauing many pretẽces subtilly to couer it selfe; set out by the answers thereof at the arraignment, p.* 165. *to* 202.

13. *That Couetousnes is not honest thrift, as is cleere by proofe and the euident signes of Couetousnesse set out by witnesses;* Master proofe *and* Master Signes, *p.* 202. *to* 228.

14. *That Papistry is Idolatrie,*

trie, a patchery of hereſie, Iudaiſme, and Paganiſme: ſet out in the arraignment thereof, page 228. to 231.

15. *That there are twelue waies to confute Papiſtrie; ſet out by the impanelled Iurie againſt it, p. 231. to 234.*

16. *That Verity it ſelfe, and true Chriſtianity are againſt Poperie: ſet out by the two produced witneſſes, diſcouering the falſhood, impietie, crueltie, treaſonable practiſes, and the abominable Idolatry thereof, page 234. to 2624.*

An anſwer to ſuch as cenſure this booke.

Theſe things are the ſubſtance of all this booke couched within the allegoricall narrations which is no dreaming dotage, no fantaſticke toy, no ridiculous conception, no old wiues tale told;

ſome haue an humour to delight in finding of faults; ſome are ſo enuious that they cannot looke vpon any thing which is anothers, but they muſt needs diſgrace it; Perhaps ſome kicking Iade in reading is galled, & therefore doth winſh. Some are ſo rigidly graue, that forſooth, it is amiſſe to reade that wherein they may haue occaſion offered any way to laugh or ſmile: when they may remẽber that euen *Abraham*, the gray headed, old aged, and graue father once laughed; as they themſelues will alſo, whoſoeuer they be, when the humour takes them.

No want of matter for religious vſes.

If any diſlike this little booke for want of matter, let him be pleaſed to conſider theſe one and forty particular inſtructi-

ons

ons before ſet downe, with the naturall & morall Philoſophie cõprehended therein, how alſo families may be wel gouerned & alſo religiouſly; how loue may bee preſerued among Neighbours, what euils are the diſturbance thereof, and what be the baſe conditions of the niggards & pinching worldlings, contrary to ſuch as be of a bountifull and liberall diſpoſition.

Beſides all theſe things let them be pleaſed to attend to the ſcope of the Book, wherein two things are principally aimed at.

The ſcope of the book.

1. To diſcouer to vs our miſerable and wretched eſtate through corruptiõ of nature. For the laying open hereof, there is a liuely deſcription of ſin, with the power, nature, fruits

1.
To know our ſelues by nature.

fruites, & effects thereof, how it first came, how intertained, bred and brought vp, by whom, and where, with the seuerall kinds of sin, and the differing conditions of sinfull men, opposing vertuous courses, and vnder what colour they so do, to their owne ruine at the length.

2. *How to be reformed.*

2. To shew how a man may come to a holy reformation, and so happily recouer himselfe out of his naturall wretched estate. To worke this, here is deliuered how a man is to search out sin, what necessary graces are required therto, with the helps how to discouer sin, and to know sins to be sins; what commonly be the lets & hinderances in the discouery and search of our sinnes; what to doe, hauing found

found out our ſins, and how to becom humbled thereby & how to ſit downe to ludge of our ſelues with out al partialitie. Moreouer here is manifeſt, what gifts and graces are requiſite to an holy life. Laſtly, how we may know ſin to be ſubdued, and in whom it is truely ouercome.

Theſe things being the true ſcope and right vſe of this Booke, and the matters therin contained ſo behoofefull and neceſſarie to euery true Chriſtian, I hope no ſober minded man can, much leſſe will finde fault with it.

The manner is allegoricall.

If the manner, laying thoſe things downe in a continued allegorie, bee the offence to ſome, I doe ſuppoſe they know, that *Nathan* did teach *Dauid* by an allegorie: *Eſay* 2 Sam. 12. Cant. 5.

and

and *Ezechiel* taught the Iewes so too, and that our Sauiour spake many parables to his hearers.

Ezek. 17. 2. & 19.

Obiection answered.

If any thinke it had bin fitter for a yonger wit, then for one growne old and gray-headed; surely *Nathan*, *Esay*, and *Ezechiel* were not yong; neither did those formes of speaking derogate any thing frō their holy aged grauities. And it may be thus to allegorize vpon such a subiect matter from all these passages, in politicke gouernment, required some more experience, then some perhaps conceit, though the thing done to their hand may seeme most easie.

But the fault, if a fault, peraduenture, is not simply imputed for making an allegorie: but in following it so largely

largely, & for ſurfeiting (as it were interlude-wiſe) ſome things, for the weightineſſe of the matter therein contained not ſeeming graue enough, as the Parables of Chriſt, & his Prophets were. For ſin and ſinfull courſes of men ſhould be ſo deciphered as the Readers might rather be moued to lament, then occaſioned to laugh.

Firſt for the largeneſſe, it is no more then the neceſſity of the intended diſcourſe required, as the ſcope before mentioned may ſufficiently witnes. The Parables of our Sauiour in Saint *Luke*, and of *Ezekiel*, were large, and they were proſecuted according to the nature of thoſe things from whence they were taken, to lay open fully thereby what

Luke 15. & 16. Ezek. 17. & 19.

what they intended, and this is but ſo, and no more.

I confeſſe the matter of this allegoricall diſcourſe to bee (ſuch as may appeare by the manifold leſſons before layed downe, being the ſummarie Contents of the book) as ought to work in euerie Chriſtian Reader ſorrow of heart in the deepe conſideration of his miſeries, till he bee recouered out of his wretched eſtate: and withall to cauſe a diligent endeauour in ſober ſadneſſe to better his condition of liuing Chriſtian-like before God; neither of which is preuented by the manner of handling, if all would do, as ſome haue done, firſt to read it after the letter, and then attend piouſly to the ſpirituall ſenſe, they would

would ataine to that, which in ſo penning it, I aimed at. I knew the natures of men in the world: I perſwaded my ſelfe that the allegorie would draw many to reade, which might bee as a baite to catch them, perhaps, at vnawares, and to mooue them to fall into a meditation at the length of the ſpirituall vſe thereof: which I well hoped that others more religiouſly bent, would at the firſt diſcerne and make benefit of.

If two or three paſſages carry not that grauitie in ſhew, as ſome perhaps, could wiſh they did: Let theſe conſider there in thoſe places the enforced nature of the allegorie. Then how that elſewhere in all the reſt of the booke the carriage of the matter is very farre

farre from the nature of ſo odious and ſo baſe a compariſon, if it be in the hand of a piouſly affected and wel minded Reader. Laſtly, that euen thoſe few paſſages are ſharpe reprooſes; and are no more an occaſion to guilty parties, with the conceits thereof to make themſelues merry, then the great Prophet *Eliah* his mocking (in a matter none more weightie) was to the Prieſts of *Baal*, when yet, perhaps, ſome of the wiſer ſort, abhorring *Baal* might ſmile ſecretly thereat.

There is a kinde of ſmiling and ioyfull laughter, for any thing I know, which may ſtand with ſober grauitie, and with the beſt mãs pietie, iuſtly occaſioned from the right apprehenſion of things, elſe had

had not *Abraham* fallen into it, nor holy *Iob*, nor the righteous in seeing (which is strange) matter of feare. Wel, I haue clothed this booke as it is: It may be some humor tooke me, as once it did old *Iacob*, who apparelled *Ioseph* differently from all the rest of his brethren in a partie-coloured coat. It may also bee that I tooke (as *Iacob* did in his *Ioseph*) more delight in this lad, then in twenty other of his brethren borne before him, or in a younger *Beniamin* brought foorth soone after him.

Gen 17.17
Iob. 29 24
Psal. 52.6.

When I thus did apparell him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come: and my

my expectation hath not failed; deceiued altogether I am not, as was *Iacob* in sending his *Ioseph* among his enuious brethren. For not onely hundreds, but some thousands haue welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though other too nice bee not so well pleased therewith.

But who can please all? or how can any one so write or speake, as to content euery man? If any mistake me and abuse him in their too carnall apprehension, without the truly intended spiritual vse, let them blame themselues, and neither me nor him: for the fault is their owne, which I wish them to amend.

You

You that like him, I pray you ſtill accept of him, for whoſe ſake, to further your ſpirituall meditation, I haue ſent him out with theſe *Contents*, and more marginall notes.

His habite is no whit altered which hee is conſtrained by me to weare, not only on working daies, but euen vpon holy daies & Sundaies too, if he go a broad. A fitter garmēt I haue not now for him: and if I ſhould ſend out the poor Lad naked, I know it would not pleaſe you.

This his coat, though not altered in the faſhion, yet is it made ſomewhat longer. For though from his firſt birth into the world it bee neere a yeare, yet he is growne a little bigger; but I thinke him to

to be come to his full ſtature: ſo hee will be, but as a little pigmie to be carried abroad in any mans pocket.

I pray you now this ſeuẽth time accept him, and vſe him, as I haue intended him for you, and you ſhall reape the fruite though I forbid you not to be Chriſtianly merry with him. So fare you well in all friendly well-wiſhes.

R. B.

May 28. 1627.

FINIS.